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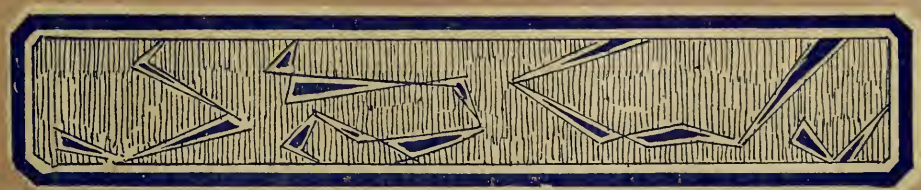


IMPROVEMENT ERA

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ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF
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*Organ of the Priesthood Quorums, the Young Men's Mutual
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VOLUME SEVENTEEN

Published by the General Board Y. M. M. I. A.

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1914

INDEX OF AUTHORS

Adams, John Q.....	826	Marshall, George M.....	544
Alder, Lydia D.....	159, 365	McClellan, C. E.....	440
Anderson, George Ed.....	122	McCullough, R. Verne.....	927
Anderson, Joseph F.....	48, 160, 230, 305, 462, 581, 652, 910, 1048	Merrill, H. R.....	711, 938, 1073
Arnold, Edwin	156	Mitton, Sarah E.....	859
Baggarley, Maud	470, 627, 934, 980, 1121	Murdock, David L.....	642
Ballantyne, Joseph	768	Nelson, Joseph V.....	815
Barker, F. E.....	788, 971, 1102	Nelson, N. L.....	613
Belmont, C. M.....	199	Nesbit, W. D.....	841
Bennion, Milton	244	Nibley, Preston	102, 429
Brimhall, George H.....	15, 137, 967	Olva, Lilaine	831
Brookbank, Thomas W.....	189, 366, 471, 623, 881, 972, 1061, 1147	Osmond, Alfred.....	259, 360, 809
Burdette, R. J.....	351	Parker, Aubrey	211
Cannon, Lewis T.....	793	Parkinson, George D.....	557
Cartland, Ethel Wadsworth..	237	Parratt, D. W.....	672
Cook, Mabel	856	Pearson, Sarah E. Hawley	926, 1055
Cosgrave, Luke	976	Peay, Ida Stewart.....	194
Cummings, D. W.....	16, 445	Peery, Joseph S.....	1029, 1064
Duffin, James G.....	1003	Penrose, Pres. C. W.....	168, 479, 705
Erickson, Elias W.....	58	Peterson, E. G.....	849
Evans, John Henry.....	218, 354, 547	Porter, Elizabeth Cannon....	931
Fox, Ruth May.....	192	Pratt, Parley P.....	157
Frost, Grace Ingles.....	543, 1058	Quinney, Joseph	832
Funk, A. Magdalene.....	852	Richards, Claude	380, 413, 536, 646, 860
Gates, Susa Young.....	100, 226	Riis, Jacob A.....	869
Gardiner, William	199	Roberts, B. H.....	734
Grant, Heber J.....	777, 1175	Robertson, Grace Zenor....	1056
Haddock, Lon J.....	937	Russel, John E.....	1069
Hale, Heber Q.....	523	Saxe, John G.....	427
Halls, William.....	107, 436, 810	Smith, Pres. Joseph F.....	77, 168, 263, 476, 679, 675, 802, 1074, 1095
Harris, Frank S.....	97, 196, 1122	Smith, Joseph F., Jr.....	253, 590, 725
Harrison, H. R.....	791	Snow, Lee A.....	74
Hewlett, Frank J.....	459, 507	Snow, William T.....	533
Hogenson, J. C.....	55, 475, 643, 1059	Spencer, Josephine	141, 352
Hoggan, Lella Marler....	1010, 1152	Startup, George A.....	977
Howard, Mary W.....	865	Steele, F. C.....	236, 411, 513, 920
Huntington, Dimick B.	1110	Stephens, Evan	157, 760
Iverson, Gustave A.....	638	Stewart, Robert	222
Iverson, Minnie	299, 564	Talmage, James E.....	172, 256, 283, 407, 503, 712, 807, 917, 940, 1008, 1108
Ivins, Anthon W.....	44	Tanner, Dr. Jos. M.....	541, 621, 789, 1067, 1120
Ivins, H. G.....	118	Taylor, Alma O.....	455, 528, 667
Jenkins, Laura Moench.....	611	Thomas, C. J.....	1030
Jensen, Nephi	552	Townsend, Joseph Longking	304, 461, 651, 724, 919, 1047
Keeler, Joseph B.....	738	Turner, Nancy Byrd.....	506
Kelly, Mary F.....	1030	Ursenbach, O. F.....	370
Kimball, Solomon F.....	3, 108, 201, 287	Webb, Robert C.....	313, 565, 901, 1040, 1130
Kirby, George D.....	228, 805	Whittier, John Greenleaf.....	127
Kirkham, Oscar A.....	488	Widtsoe, John A.....	805
Kleinman, Bertha A.....	767	Wilcox, Ella Wheeler.....	453
Lambourne, Alfred	56, 101, 188, 371, 439, 517, 637, 825, 899, 1039	Wilkinson, Eunice	100
Langlois, D. R.....	383	Wilson, Clifford.....	1126
Langton, W. S.....	1139	Wilson, President Woodrow..	281
Lapish, Mrs. Hannah Settle..	662	World, Beulah M.....	935
Larsen, Louis W.....	527	Young, John R.....	247
Lee, Arthur	817	Young, Levi Edgar.....	751, 1097
Lincoln, Abraham	281		
Lund, Pres. Anthon H.....	168, 479		
Lyman, Albert R.....	32, 128, 212, 300, 417, 518, 628, 842		

IMPROVEMENT ERA, VOLUME XVII.

INDEX TO SUBJECTS.

	PAGE		PAGE
After Death, What?.....	196	EDITORS' TABLE (Cont'd)	
Agricultural Conditions in		"Clean Living and Quick	
Book of Mormon Times...	97	Thinking"	885
Agricultural Engineering, The		Day of Prayer, A.....	1166
New Subject of.....	1122	For the Gospel's Sake.....	887
An Appeal to Boys.....	221	Great War, The.....	1074
Application of Religious		Great War of the Nations,	
Training, The	856	The	1078
Architecture in Church Build-		Greeting from the First	
Architecture in Religion.....	789	Presidency	168
Articles of Faith, The.....	703	Greeting to the Mission-	
Belated Emigrants of 1856...		aries, A	172
.....3, 108, 201,	287	History of Lehi.....	386
Bible, The	935	Joseph Smith's "Transla-	
Bird's-Eye View of Mexico's		tion of the Scriptures....	590
Troubles, A	440	Language of Kings.....	1168
Boat Ride on the Pacific, A..	815	Major Gilbert	687
Boy Scouts, The	869	New Book, A.....	688
Bright Angel Trail, The.....	817	New Year's Greeting.....	263
Camp on the Upper Weber		Oliver Cowdery's Last Let-	
River	899	ter	1167
Century of Peace, A.....	920	On Titles	479
Character Counts	311	Parables	981
Childless Americans	237	President Smith's Address..	86
Christianity	228	President Smith's Visit to	
Commercialized Vice and the		Arizona	265
Remedy	977	Priesthood Work	804
Conditions of Success.....		Remarkable Statement, A..	1166
.....380, 413, 536, 646,	860	Science and Evolution....	981
Courage	44	Suspicious	1079
Cumorah and the Nephite		Thanks to Writers, Workers,	
Record	1001	and Patrons	1163
Dawn of a New Day.....	281	Their Verdict of War.....	1079
Development of Leaders and		Three Threatening Dangers	476
Leadership	967	Tobacco, Drink and Infam-	
Discoveries on the Colorado		ous Fashions	77
.....48,	160	"Treasures in Heaven"	981
230, 305, 462, 581, 652, 910,	1048	Wells, Daniel Hanmer....	1165
Early Thanksgiving Days....	74	Why Pay Tithing.....	174
EDITORS' TABLE		Wonder Spot in the Rock-	
Appreciates the Talk.....	87	ies, A	886
Austria and Servia.....	1076	Word of Wisdom a Com-	
Best Yet, The.....	889	mand, The	88
Boy Scouts	385	Work for Returned Mis-	
Character	982	sionaries	263
Church Conditions and Sta-		Worship of the Saints, The	802
tistics	675		

	PAGE		PAGE
Education and the State.....	244	ILLUSTRATIONS (Cont'd)	
Evolution Hypothesis, The..	1040	Camp on the Upper Weber	900
Evolution Hypothesis, Fatal		"Cannibal Tom"	829
Objections to the.....	1130	Canyon of the San Juan, The	912
Example of Women in Poli-		Carbon Stake Tabernacle..	884
tics, An	865	Carranza	1091
Favorite Hymns	777	Cassia Stake Tabernacle...	779
Fiji, Remote and Picturesque	826	Catawba Indians	988
For the Strength of the Hills	55	Choir of Nurnberg Confer-	
From the Far North.....	58	ence	987
Galileo of Sociology, The....	565	City of Bloemfontein, The..	510
Gull Monument, The.....	65	Clark, Joshua Reuben Jr....	556
Have Joseph Smith's Inter-		Class—M. I. A. Normal	
pretations Been Discredited	313	Course, B. Y. C.....	406
Hebrew Idioms and Analogies		Cliff Dwellers in Sagi Can-	
in the Book of Mormon 189,		yon	584
366, 471, 623, 881, 972, 1061,	1147	Cliff Dweller's Prairie Dog	
Honor and Dignity of Priest-		Mug, A.....	309
hood, The	407	Cliff Dweller's Store House	655
How a Utah Boy Won His		Cliff Home Perched on	
Way	557	West Side, A.....	914
		Cliff Rooms.....	468
ILLUSTRATIONS		Cliff Ruins.....	307
Administration Building,		Colorado River.....	32
University of Utah.....	502	Compsognathus, Skeleton of	
Alpine Stake Tabernacle...	790	the	1131
American Fork M. I. A.		Condition of Handcart Com-	
Scouts	1072	pany, etc.....	113
Ancient Cliff Dwellers' Hi-		Cortez, Hernando.....	440
eroglyphics	52	Crown Prince Alexander	
Apertyx, The.....	1136	of Servia	1187
Ascending South Pass.....	111	Cuts from Pearl of Great	
Augusta, or Sipupu Bridge	659	Price	315, 319, 326
Bannock Stake Tabernacle.	733	Dead Gods, The.....	56
"Bat Woman," The.....	234	Dead Pines of the Burnt	
"Bat Woman" Cliff Dwell-		Timber Region.....	215
ing	235	Devil's Gate 1860.....	210
Bear Lake Stake Tabernacle	780	Difficult Climb, A.....	585
Bear River Stake House...	786	Dinornis, Skeleton of the...	1135
Beaver and St. George M.		Display of Navaio Blankets	845
I. A.	493	Dutoits—Pan Road, Kim	
Black, Elder Joseph.....	406	berly	512
Borden, The Rt. Hon.		Eastern Brakes of Cedar	
Robert Laird	920	Ridge, San Juan.....	34
Boys' Half Acre of Potatoes	1138	Edwin Natural Bridge.....	236
Brown, Elder Frank Fred-		El Capitan.....	1048
erick	607		
Buffalo Sent to Elder		ELDERS OF	
Hanks, etc.	293	Aarhus Denmark.....	356
Buildings on the Temple		Andrews, North Carolina	393
Grounds	707	Barnsley, England.....	243
Burnham Ward Meeting		Belfast, Ireland.....	393
House	744	Birmingham, England.....	484, 691
Burro "Pizzano" and His		Birmingham and Notting-	
Friends, The	1040	ham Conference.....	1176
Cache Stake Tabernacle....	735	Charleston, West Va....	387
Camp at Wood River.....	7	Cheshire, Engalnd.....	416

INDEX TO SUBJECTS

v

	PAGE
ILLUSTRATIONS (Cont'd)	
Chicago Conference.....	1172
Denver Conference.....	483
Dublin, Ireland.....	195
Dundee, Scotland.....	1082
Easton, England.....	986
East Pennsylvania Conference	814
Grand Rapids, Mich.....	599
Huntington, West Va....	690
Iceland	58
Jackson, Mississippi.....	891
Japan	89
Kofu, Japan.....	890
Lancashire, England.....	1081
Lausanne Conference, France	597
Manchester, England.....	690
Melbourne, Australia....	482
Montana Conference.....	1081
Murri, Basel, Switzerland	390
New South Wales.....	1083
New Zealand	120, 689, 691
Norrköping, Sweden.....	389
Norwich Conference.....	1084
North Carolina Conference	1129
Northern States Mission.	1159
Nottingham Conference..	989
Nurnberg, Germany.....	987
Perth, Australia,	1173
Rotterdam, Holland.....	391
Sapporo Conference, Japan	388
Scottish Conference.....	589
Society Islands Mission.	985
South Australian Conference	600
South Carolina Conference	988
South Texas Conference.	985
South Tottenham, England	394
St. Johns, Kansas.....	262
St. John, Canada.....	986
Sundsvall Conference....	167
Sunderland, England....	1171
Tonga Tabu Conference Samoa	984
Trondhjem Conference, Norway	43
Wellington, New Zealand	483
Winnipeg, Canada.....	388
Woodstock, South Africa	888
York, England.....	1082
Edlers Playing Baseball...	125
Eleventh Ward Chapel, The	737

	PAGE
ILLUSTRATIONS (Cont'd)	
Emperor and Empress of Germany	1182
Emperor of Germany.....	1183
Eph. Hanks to the Rescue..	295
Expedition in an Arizona Forest, The.....	1054
Famous 41 Gun, Used During Siege of Kimberley..	508
Field Secretary Kirkham Teaching Games to Scouts	868
Fijian Dance.....	826
Fijian Village.....	827
First Aid.....	880
First Ward Chapel, Liberty Stake	789
Fording the San Juan River	658
Fording the Upper Crossing of North Platte.....	14
Fort Laramie	12
Fremont Stake Tabernacle.	755
Frontiers of two great nations	925
Fruit Bat, Skeleton of the.	1133
Funk, Miss A. Magdelene..	852
Gardner, Elder William....	609
German Armored Automobile	1162
Gila Monster, The.....	913
Gilbert, Major J. H.....	612
Gospel Tent Used in Florida	598
Grand River in Early Morning, The.....	660
Grand River, The.....	465
Grant, George D.....	200
Great Tabernacle Organ....	763
Grinding Corn.....	588
Group of Korongata School Children	179
Group of Mexican School Children	351
Group of Missionaries on Patriarch Hill.....	123
Group of Rescuers ...	202, 291
Gull Monument, The.....	67, 69
Hand Cart Company, A....	4, 13
Hand Cart Company Facing Blizzard	207
Hand Cart Missionaries of 1856, The.....	10
Harvest Scene.....	922
Hauling Freight by Ox Team	581
Helping the Martin Company Across the Stillwater	289
Hieroglyphics from Cliff	

	PAGE		PAGE
ILLUSTRATIONS (Cont'd)		ILLUSTRATIONS (Cont'd)	
Dwelling	53, 166	Meetinghouse, Svenborg,	
Hoggan, Clayton.....	861	Denmark	88
Home of the Relief Society,		Members of the Hodgett	
Parowan Ward.....	729	and Hunt Parties.....	296
House of the Lord, The..	704	Members of the John A.,	
Howard, Mrs. Mary W....	868	Hunt Company.....	208
Huntington Ward, Emery		Members of the Ladies'	
Stake	759	Town Board, Kanab.....	866
Hypocephalus in British		Members of the Martin	
Museum	336	Company	205
Hyrum Third Ward Meet-		Members of the Martin and	
inghouse	778	Willie Companies.....	297
Indians of the Plains.....	8	Members of the M. I. A.	
In Love's Own Palace....	188	Class, Ephraim.....	492
Interior of Wetherill Home,		Members of Relief Party..	114
Cayenta, Ariz.....	306	Members of Willie Com-	
Iowa City.....	108	pany	116
Jackson, Ernest.....	863	M. I. A. Basketball Team,	
Jensen, A. C.....	462	Ogden	1180
Juab Stake Tabernacle....	741	M. I. A. Boys' Band, Emery	
Kaffir Funeral, A.....	509	Stake	1066
Kaysville Ward House....	792	M. I. A. Junior Chorus	
Kimball, William Henry...	298	Scouts, Sugar City, Ida.	1009
King Albert of Belgium....	1187	M. I. A. Scouts Cleaning	
Kirkham, Oscar A., and		up Back Yard.....	877
Scouts	851	M. I. A. Scouts on Little	
Kitsil Cliff Dwelling, The..	48	Mountain	1086, 1088
Kiva of Cliff Dwellers, A..	164	M. I. A. Scouts, Summit Big	
Konigsberg Choir, Germany	140	Mountain	1088
Langlois, Percy and Ver-		M. I. A. Special Normal	
non	384	Class, Ricks Academy....	873
Lapish, Mrs. Hannah Settle	663	Model of S. W. Corner of	
Larsen Church, Tenn., The	76	the Utah State Capitol..	551
Lady Missionaries, Chicago		Monson, Walter P.....	249
Conference	1171	Monument on Burial	
L. D. S. Choir, Chemnitz,		Ground, Mt. Pisgah.....	644
Germany	392	Morgan Second Ward Meet-	
L. D. S. Church at Mesa,		inghouse	800
Ariz.	835	Mountain Worn Traveling	
L. D. S. Missionaries, Kim-		Outfit, A.....	657
berley	507	Mummy of Cliff Dweller...	49
L. D. S. New Church Build-		Municipal Baths, Bloem-	
ing, Chicago.....	186	fontein	511
Leamington Ward Meeting-		Natives of Tewa Tribe, New	
house	747	Mexico	310
"Like any one of ten thou-		Nauvoo Legion Note.....	666
sand of its kind".....	418	Navajo Herd of Sheep and	
Living Rooms of Cliff Dwel-		Goats, A.....	583
lers	162	Navajo Home, A.....	205
Logan Temple, The.....	713	"Navajo Juan".....	231
Loup Fork Ferry.....	6	Navajo Specimens of Physi-	
Manti Temple, The.....	717	cal Manhood	424
Manti Ward Tabernacle...	751	Navajo Twins.....	916
Mar-ga-ret	1073	Nebo Stake Tabernacle, The	740
Marvelous View, A.....	233	Nelson, Andrew Clarence.	405
McCullough R. V.....	927	New L. D. S. Church at	

INDEX TO SUBJECTS.

vii

	PAGE
ILLUSTRATIONS (Cont'd)	
Gaffney, S. C.....	966
Ninetieth Quorum of Sev- enties, The.....	486
Ninth Ward Ogden M. I. A. Scouts	875
Ogden Stake Tabernacle...	773
Ogden Tabernacle Choir and Organ.....	769
Oil Field in Alberta.....	923
Old Fort Bridger.....	109
Oneida Stake Junior Girls' Chorus	960
Oneida Stake Tabernacle..	785
Ostrich Farm in South Af- rica	459
Pah-ute Woman and chil- dren	582
Panama Canal.....	1092
Parowan Junior Boys' Win- ning Chorus.....	959
Parowan Stake House.....	729
Peavine Corral.....	213
Pictures of Colonel Roose- velt	308
Pioneer Stake House.....	728
Pioneer Stake Winning Mixed Double Quartet..	961
Pocatello First Ward Meet- inghouse	776
Pope Benedict XV.....	1186
Pottery of the Coiled Ware	309
Prehistoric Masonry.....	50
Preparing to Ford the San Juan River.....	587
President Ben E. Rich, El- ders and Saints.....	124
Pterodactyl, Skeleton of the	1132
Quartette, Sugar City, Fre- mont State.....	1181
Redd, J. Monroe.....	586
Reindeer	1146
Relief Party Crossed Green River at this Point, The	110
Relief Party for Hand Cart Companies	96
Remarkable View in Arm- strong Canyon, A.....	656
Rich, Pres. Ben E.....	126
Richards, Franklin D.....	2
Richards Le Grande and Family	251
Richfield Scouts.....	871
Richmond Ward Taber- nacle, Benson Stake.....	781
Riis, Jacob A.....	870
River Street, Nome	

	PAGE
ILLUSTRATIONS (Cont'd)	
Alaska	379
Riverton Ward Meeting- house	731
Roosevelt Ward Amusement Hall	743
Route Traveled by Belated Emigrants	286
Rural Nocturne, A.....	637
Rushton, Elder and Mrs. Don Carlos.....	890
Russell, John E.....	1009
Salt Lake Tabernacle Choir and Organ.....	761
Second Ward Basketball Team, Uintah.....	895
Second Ward House, Ray- mond	782
Section of a Cliff Dwelling	234
Section of Rosetta Stone	343
Section of "Twin Cave"....	232
Seeking for Help.....	112
Sentinel Asleep, The.....	1051
Sentinels of the Colorado Desert	464
Seventeenth Ward Chapel..	726
"Ships of the Desert"....	653
Side-winder Rattle Snake, The	913
Singing "My Country"....	122
Smith, Miss Belle.....	958
Smith, Nicholas Groesbeck	252
Smith, President Joseph F.	282
Snowflake Stake Academy..	280
Snowflake Stake House.....	745
Spencer, Daniel Young....	481
Spring City Ward Chapel..	754
St. George Stake Tabernacle	742
St. George Temple, The..	721
St. Johns Academy.....	746
Stake Supt's Y. M. M. I. A.	121
Stone Mortar, A.....	311
Storage Rooms of Cliff Dwellers	165
Strenuous Climbing.....	1052
Summit Stake House.....	775
Suspicious Looking Scar on Sand Stone.....	630
Tabernacle, Randolph, Utah	749
"Tall Fierce Looking Mus- cular Fellows"	828
Taylor, Sidney D.....	892
Taylor, William W.....	253
Tell Her, O Passing Cloud	1039
Terraced Homes in the Cliffs	911
Teton Stake House.....	787

	PAGE		PAGE
ILLUSTRATIONS (Cont'd)		ILLUSTRATIONS (Cont'd)	
Thames Sunday School, New Zealand.....	555	"White faced cottages peep out"	830
"The Mittens".....	1050	Whitney, Horace G.....	355
"The Rocks by Young Ro- jer's Intended Trail".....	629	Why Art Thou Sad.....	101
Third Ward, Brigham City, Meetinghouse	947	Wilson, Clifford.....	1126
Three Moods of Thine....	517	Winners in Beet Contest..	491
Through Dreamland's Gates	439	Wonder Spot in the Rocky Mountains, A.....	806
Tobiason, Theodore.....	480	Woolley, Hugh R.....	599
Tooele North Ward Church, The	783	World, Beulah M.....	935
"Trail of the Lonesome Pine"	1053	Y. L. M. I. A. of Chicago, Ill	268
Trapper's "Catch" of Furs, A	652	Young, Joseph A., and Abel Garr	203
"Truth Shall Spring Out of the Earth"	1002	Young, Mahonri M.....	65
Typical Arizona Desert Scene, A.....	467	Young Wildcat.....	55
Typical Canyon Trail in Southern Utah.....	469	In Honor of President Charles W. Penrose.....	638
Typical Hogon on San Juan River, A.....	425	Indian Dialect and History..	1110
Twenty-third Ward Meet- inghouse	727	In Honor of President Joseph F. Smith.....	372
Uintah Stake Tabernacle...	753	In Lighter Mood.....	95
University of Utah Build- ings	546	In the Beginning.....	528
Utah Archaeological Expedi- tion at Wetherill Trading Post	915	In the Sign of the Cross....	455
Utah Archaeological Ex- pedition Exploring.....	161	Irrigation Parable, An.....	100
Utah Expedition, The.....	654	It Pays to do Things Properly and Carefully.....	643
Utah Stake M. I. A. Male Chorus	964	Jaunt in South Africa, A...	507
Utah Stake Tabernacle....	753	Jeanne, A Tale of the Hills..	1056
View of Augusta Natural Bridge	463	Jim Bridger, "Our First Citi- zen"	102, 429
View in Lower Grand Gulch, San Juan.....	37	Joseph and the Land of Egypt	253
View of the Missouri River and Council Bluffs.....	5	Joseph Smith as Educator, 259,	360
Vignette from Chapter 71 of the Book of the Dead...	337	Last Celebration of the 24th by Ben E. Rich.....	122
Wagon Train Near Inde- pendence Rock.....	209	Latter-day Saints in Canada, The	513
War and Peace.....	1106	Laziness	523
Wayne Stake Tabernacle..	756	Light of the East, The.....	667
Well Built Cliff Dwelling...	456	Lincoln's Gettysburg Address	281
Whale, Skeleton of a.....	1137	Lines I Wrote to Myself....	1029
Wells, President Daniel H.	1096	Loud Laughter a Sin.....	613
Where Flowers Grew.....	371	Love's Message.....	938
Where the Scented Breezes Sighed	845	Loyalty to Idaho.....	852
		Magic of Truth, The.....	552
		Master Orator, The.....	927
		May Day.....	672
		Memorable Saying, A.....	438
		Men Who Have Done Things	355
		Messages from the Mission 43, 76, 88, 120, 140, 167, 178, 195, 243, 262, 267, 359, 387, 416, 480, 555, 597, 689, 889, 984, 1080, 1169.	
		M. I. A. Contests, The... 218, 547	
		"Mormon" Burial Ground at Mt. Pisgah, Iowa, The... 662	

INDEX TO SUBJECTS.

ix

	PAGE
"Mormonism" a Dynamic Force	533
"Mormonism" and the Modern Man	1097
Mr. Dane's Defense.....	445

MUTUAL WORK

Beaver and St. George M. I. A.	493
Boys' Half Acre Contest...	699
Boys Under Twelve, The..	699
Boy Scouts—Organization and Purpose.....	894
Changes in Y. M. M. I. A. Membership Age.....	181
Change of Officers in Canada	1087
City Boys' Industrial Contest	696
Class or Group Athletics for Boys	273
Contest Music.....	401
Fall Conventions.....	894
For Mutual Workers in October	1177
Grading of Contestants....	90
Good Progress in Utah....	1181
How About Your Fund?..	494
How to Get Good Timber for Vocation Work.....	997
How to Organize M. I. A. Scout Work	695
M. I. A. Annual Conference	698, 801
M. I. A. Boosters.....	272
M. I. A. Contests.....	181
M. I. A. Day Stake Finals	90
M. I. A. Double Quartet for Contest	182
M. I. A. Scouts.....	697
M. I. A. Special Mid-season Officer's Meeting...	397
Music for M. I. A....	274, 1179
Mutual Improvement Work	400, 492
National Copper Bank's Contest	698
New Order for Auxiliary Conventions and Conferences	277
Nucleus for a Library....	91
Of Interest to Scouts.....	994
Points for Judgment.....	90
Questions for M. I. A. Officers	1178
Raise the Fund this Month	401
Scout Work on Sunday Night	894

MUTUAL WORK (Cont'd)

	PAGE
Short Drama, The.....	1087
Studies for M. I. A. Freshmen Class.....	272
Suggestive Outlines for Freshmen Class..	183
Two Winners in Last Season's Beet Contest.....	491
What Can be Done with the Boys?	488
What of the Boys During Vacation	604
Work for Vocation Supervisors	1177
Y. M. M. I. A. Class Pins	604
Y. M. M. I. A. Junior Manual for 1914-15	1086
Y. M. M. I. A. Manual for 1914-15	1086
Y. M. M. I. A. Reading Course 1914-15.....	1086
My Debt	1126
My Testimony of Joseph Smith the Prophet.....	100
Navajo and Moqui Mission, The	247
New National Danger, A....	1120
New Mission Presidents....	249
Nineteenth General Annual Conference Y. M. and Y. L. M. I. A.	948
Northward the Course of Empire Takes Its Way..	541
Organization and Maintenance of Choirs.....	768
Ostrich Farming in South Africa	459
Our Hymns.....	751
Palace of Education, A.....	544
Parable and its Application, A	
Parable of the Defective Battery, The.....	283
Parable of the Minted Coin..	917
Parable of the Owl Express, The	807
Parable of the Photographic Plate, The.....	503
Parable of the Treasure Vault	1108
Parable of the Unwise Bee, The	1008

PASSING EVENTS

Agricultural Extention Bill, The	607
Alaska Railroad Bill, The.	607
American Farm Products.	402
Anderson, Katherine M....	278

	PAGE		PAGE
PASSING EVENTS (Cont'd)		PASSING EVENTS (Cont'd)	
Another Stake.....	184	Pacific Exposition.....	278
Archduke Franz Ferdinand	999	Goethals, Colonel George	
At Leipzig, Germany.....	184	W.	495
Austin, Elder, E. N.....	402	Governor William Sulzer..	94
Bancroft, William H.....	497	Granite for the State Capitol	498
Baseball was sixty-eight		Grant, Mrs. Susan Noble..	606
years old.....	998	Harrison, Francis B.....	92
Bebel, August.....	93	Hatchtown, Utah, Dam, The	897
Ben E. Rich Memorial, A	608	Hetchy-Hetchy Bill, The..	402
Black, Elder Joseph.....	406	His Majesty the King of	
Bolin, Prof. Jacob.....	896	Beglium	496
Brigham Young University,		Hooper Meetinghouse, The	896
The	496	In San Juan County, New	
British Suffragettes	897	Mexico	606
Brown, Elder Frank Fred-		International Harvester Co.,	
erick	607	The	1089
Canning Industry in Utah,		Island of Crete, The.....	278
The	495	Ithamar Sprague.....	1090
Catskill Aqueduct, The....	499	King Albert of Belgium... 1187	
China has adopted a State		Lee, Blair.....	495
Religion	497	Lucy Mack Home, The.... 278	
Christiansen, Elder Hans		Marshall, Hon, Duncan....	402
Jacob	610	Matheson, A. C.....	402
Completion of the Orem		Mexican Border Embargo,	
Road to Provo.....	1089	The	498
Corner Stone of the Utah		Mexican Situation, The 185,	
State Capitol, The.....	700	... 279, 403, 608, 898, 1000,	1184
Crop report for November	496	Mimic War in the Air, A..	999
Crown Prince Alexander of		Moench, Prof. L. F.....	401
Servia	1187	Moffat Tunnel, The.....	998
Cullom, Shelby M.....	499	Montgomery Nathaniel....	496
Culmer, H. L. A.....	497	Mt. Lassen.....	896
Democratic State Ticket,		Movement for World-wide	
The	897	Peace	1188
Direct Telephone Line from		Municipal Market, A.....	896
New York to San Fran-		Murdock, John Riggs.....	497
cisco	998	Murray, Utah went "dry"..	998
Dowager Empress Haruko,		National Copper Bank....	93
of Japan, The.....	700	Nelson, Andrew Clarence..	405
Duchesne	999	Nelson, William.....	184
Eighth Ward Meetinghouse,		New Currency Bill, The....	404
The	495	New Express Rates.....	92
Elephant Butte Dam, The	496	New Interurban Railway,	
Empress of Ireland, The..	898	The	279
Entrance into the City of		New Land in the Arctic	
Mexico	1091	Ocean	93
European tWar, The..1092,	1182	New Snowflake Stake Acad-	
First Craft to pass through		emy, The.....	279
Panama Canal.....	278	New Viaduct, The.....	498
Ford Automobile Works,		Niagra Falls Mediation Con-	
The	495	ference, The	998
From Scotland to Norway	1089	Nobel Peace Prize, The... 496	
Gamboa Dyke, The.....	94	Nordica, Madame Lillian..	896
Gardner, Elder William....	609	Old Dominion Liner "Mon-	
Garros, Roland G.....	92	roe," The.....	500
General Francisco Villa... 702		One-Third of the city of	
Germany at the Panama		Salem	998

	PAGE		PAGE
PASSING EVENTS (Cont'd)		PASSING EVENTS:	
Panama Canal, The....	606, 1092	for Senator and Representa-	
Panama Canal Bill, The...	896	tives	1187
Pearson, S., and son.....	279	Volcano Lakura-Jima, The	403
Perkins, Mr. J. S.....	1089	Volturmo	92
Pope Pius X.....	1094	Warman, Cy	896
Pope Benedict XV.....	1186	Warrum, Noble.....	606
Powers, Judge Orlando W.	403	West Virginia and Prohibi-	
President Joseph F. Smith		tion	999
visited Canada.....	1089	Whaley, William C.....	184
Prohibition has been adopt-		Williams, Joseph Skelton..	495
ed, etc.....	998	Wilson, Miss Jessie.....	278
Proposed New Treaty with		Wilson, Mrs. Woodrow....	1090
Columbia, The.....	495	Wilson, President Woodrow	500
Regular Session of Con-		Woman Suffrage.....	700
gress, The.....	279	Peace That is No Peace, The	621
Relief Society, The.....	700	Peculiar Japanese Religion...	118
Remarkable News Item, A.	701	Plates of the Tuckabatches..	136
Repeal of the Canal Tolls,			
The	608	POETRY	
Richards, Levi Willard....	700	Appreciation, An.....	926
Road over Continental Di-		Anthem, "I Saw Another	
vide, The.....	606	Angel Fly" (Music)....	1030
Rockwood, Bishop Charles		Be Careful of Your Words	435
W.	606	Captivity	217
Roosevelt, Colonel Theo-		Cheerful Thoughts.....	1047
dore	897	Christmas Thought, A.....	159
Roseland District Mission-		Could We But Understand.	1058
ary Home, The.....	185	Dead Gods, The.....	56
Rossiter, William A.....	93	Forgiveness	127
Russia and Poland.....	1089	Friendship	564
San Fernando Reservoir,		Glorious Day, The.....	199
The	185	God's Serving Angels....	156
Senator Reed Smoot.....	896	"How the Lord! Saved	
Sjodahl, J. M.....	1089	Israel"	192
Smith, Samuel H. B.....	897	Hunch-Back, The	470
Soldier Summit Detour,		Hymn of the Mothers of	
The	184	Men	226
State Religion in China, A	278	Ida	1109
Starvation Stares the Alban-		I'll Take You By the Hand,	
ians, etc.....	701	Brother	724
Stevenson, Adlai E.....	896	In Love's Own Palace....	188
Sugar Prices in Utah.....	1089	It is Well.....	365
Synthetic Milk.....	700	Lord Will Bless His Peo-	
Tablet Marking "Mormon		ple, The	859
Trail," A.....	184	Mar-ga-ret	1073
Telephone Trust, The.....	402	Morning Breaks, The (Mu-	
Teller, Ex-Senator Henry		sic)	157
Moore	607	Most Perfect, The.....	370
Tellier, Charles	184	Now is Christ Risen.....	506
"The Woman's Exponent".	606	O That I Were an Angel..	788
Treaty with the Republic of		Our Flag	841
Columbia, A.....	701	Papa's Treasure	809
Underwood Tariff Bill....	92	Peace	611
Utah has seven Sugar Fac-		Peace and Rest.....	236
tories	280	Pioneers, The—A Historical	
Utah Power and Light Co.,		Review	976
The	495	Potter's Field, The.....	627
Utah Republican Nominees		Primordial	304

	PAGE		PAGE
POETRY (Cont'd)		PRIESTHOOD QUORUMS'	
Put-it-offs, The	916	TABLE (Cont'd)	
Resurrection, The	791	Looking Ahead for a Mis-	
Revealing Angels, The	453	sion	485
Rift, The	527	New Work for the Seven-	
Rosa	299	ties	991
Slander	1055	Ninetieth Quorum of Sev-	
Solomon and the Bees....	427	enties, The	486
Sometime and the Now, The	937	Questions Answered	993
Song of Progress, A.....	461	Report of the General	
Spirit of Freedom, The...	651	Priesthood Committee 60,	692
Spirit of Truth, The.....	919	Seventies Day	271
Teach My Soul to Pray....	711	Subjects for Ward Teachers	992
Tear, A	930	Temple in Jackson County,	
Tell Her, O Passing Cloud	1039	The	601
"The Broken Hearted Come		"Prove Thy Faith By Thy	
to Thee for Cure".....	825	Works"	940
"The Title of Liberty"....	971	Question of Conversion, A... 16	
The Weavers.....	1121	Revelation Essential	810
Three Moods of Thine....	517	Righteous Woman's Recom-	
Through Dreamland's Gates	439	pense, A.....	1010, 1152
To an Atheist	831	Rural Nocturne, A.....	637
To Baby	211	Salvation	436
Two Pictures	411	"Science Falsely So Called"..	901
Undaunted Be	934	Scout Cheers and Yells.....	186
Vision, The—The Dream..	980	Self-help in College.....	222
Washington	352	Sermonets	1, 187, 501, 805
Welcome Springtime	642	Shadow Party, The	931
What Lack We Yet?.....	351	Small Things Make Up Life..	1059
Where Flowers Grew.....	371	Songs and Music of the Lat-	
Who Walks the World		ter-day Saints	760
With Soul Awake.....	198	Spirit of Worship, The.....	734
Why Art Thou Sad.....	101	Stand By the Right, Always..	475
Why I Am	15	Story Dr. Maeser Told, A....	194
Work of the World, The..	543	Symbolism—The Larger Is-	
Practical Demonstration, A..	383	ssues of Life.....	1139
Preparation for Missionary		To Him Who Strives.....	141
Life	1003	"Too Much to Do".....	107
PRIESTHOOD QUORUMS'		Training for Women.....	849
TABLE		Typical Ward Service.....	738
Answers to Questions....	1085	Uses and Maintenance of	
Attendance at Weekly		Churches by the Latter-day	
Priesthood Meeting.....	1174	Saints	725
Average Percent of Attend-		Value of Opportunity, The..	1069
ance	801	Voice of the Intangible.....	
Bentley, Bishop Joseph C..	602	32, 128, 212, 300, 417, 518, 628,	842
Distribution of Study		War and Retribution.....	1067
Courses	269	Wells, Daniel Hamner.....	1095
Duties of a "Mormon" Boy	396	"Whatsoever Thou Shalt Bind	
Gospel Themes		on Earth"	1064
270, 395, 486, 603, 693, 893,		Whom Do the Latter-day	
.....	990, 1175	Saints Worship?	705
Important Rulings	180	Why Do the Latter-day Saints	
Lesser Priesthood Con-		Build Temples?	712
ferred by John the Bap-		Worship	832
tist, The	601	Zion Cannot Be Defiled....	137

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DANIEL HANMER WELLS.

My first remembrance of "Squire" Wells, whose one hundredth anniversary we celebrate, was in the days of my childhood, during the troublous times prior to and after the martyrdom of the Prophet. "Squire" Wells was a household name in my father's home, and subsequently in his widow's home, as a friend of the Prophet and of the Church. Young as I was, and bitter as the experiences of those times were, his name, though he was not at that time a member of the Church, was indelibly impressed upon my mind,—as doubtless upon the minds of all who knew him,—as a stanch friend of the Saints, and one most choice and beloved among the prominent men in those times.

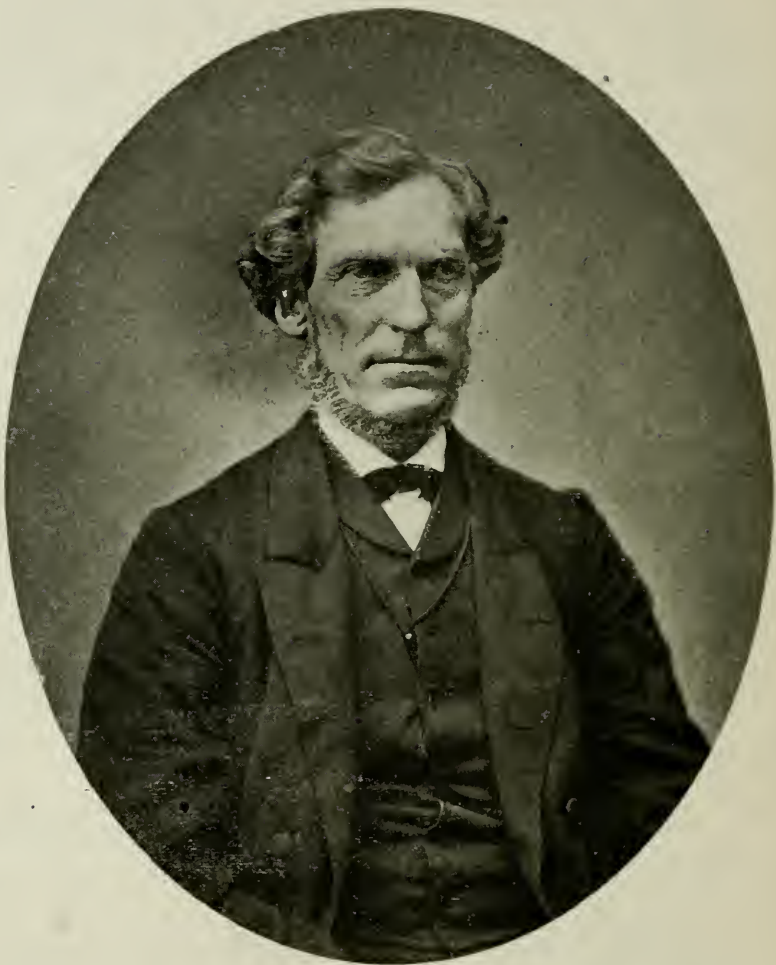
In 1846, while we were slowly dragging along with ox teams over the rolling prairies of Iowa, "Squire" Wells passed us on his way to the Camp of Israel, on the eastern and western banks of the Missouri, at Council Bluffs and Winter Quarters, the place to which we were also destined. During the experiences of the Church in the subsequent forty years or more (or until his death, March 24, 1891) the name of "Squire" Wells,—undergoing various changes from time to time, such as Elder, Superintendent, General, Mayor, and President Daniel H. Wells,—was inseparably associated with all the interests of the Church, and the development, guidance, and protection of the commonwealth of Utah. In every capacity in which he acted, he was the embodiment of wisdom, integrity, and honor, and a man knowing no fear.

As a statesman, he had no superior in the commonwealth, or in the Church. Hon. Jesse N. Smith, a statesman himself, and one of the best read men of Utah and Arizona (which latter was his home), though he was little known, once said in words to this effect:

"Since George Washington's time, the United States in my estimation, has produced only two great statesmen; one of whom is Abraham Lincoln, and the other is Daniel H. Wells."

President Daniel H. Wells' friendship and love for the Prophet Joseph Smith was like that of the redeemed—immaculate. His friendship for his friends knew no bounds, and would brook no taint. And in such measure he loved his Country and the Church. He was charitable towards his enemies, of whom he had a few, as all strong men have. To know President Daniel H. Wells, was to admire, love, and honor him.

JOSEPH F. SMITH.



PRESIDENT DANIEL H. WELLS

1814-1891

Taken fifty years ago, when he was fifty years of age.

IMPROVEMENT ERA

VOL. XVII

OCTOBER, 1914

No. 12

"Mormonism" and the Modern Man

BY LEVI EDGAR YOUNG, PROFESSOR OF HISTORY, UNIVERSITY OF UTAH

The expression "modern man" is used today in all walks of life. While it may have originated with the academician, it is used by the business man, the manufacturer, the politician, and professional man. I suppose were one asked to define the term, one might reply something like the following:

"He is the 'modern man' who is controlled by the forces that are making tomorrow * * * and he is controlled by those ideals which are transforming his inherited world into the newer order which his children will inherit."

This explanation is taken from Prof. Shailer Mathews book entitled, *The Gospel and the Modern Man*, and does, I believe, explain in a very general way what the expression means. But what are the forces that control the "modern man?" There can be no doubt but that all are agreed that the scientific development of the age which results in giving us good homes, the electric light, the automobile, the gas stove, good clothes, institutions of learning like the school, university, and art gallery, which are conducive to man's intellectual development, all these are some of the forces that are acting upon the "modern man" and making for the tomorrow.

In our great age of advancement, we often hear it said that the "modern man" is not in sympathy with Jesus Christ. In fact, the twentieth century started out with a very growing tendency to deny the creeds of Christendom. And can there be any wonder at this denial of formal religion in the Christian countries of the world? Thinking men have discovered that Christianity has not brought peace to the world, but the sword. In the nineteenth century, the greatest century of the world's history, 14,000,000 men were killed in war in the Christian coun-

tries of Europe alone. And as I write this sentence, it looks as if millions of men will be literally slaughtered in the great European conflict that is now raging. Yet all are professed Christian countries.

Only recently the Rev. G. Monroe Royce, a famous Episcopal minister of New York, said:

That Christianity continues to exist in the outward seeming is most true. True, there are still popes, patriarchs, bishops, missionaries, and thousands of churches where the Bible is read and prayers are said the year round. But if these popes, patriarchs, bishops, ministers, and churches all combined can not enforce upon the nations of the Christian world the first principles of the religion they profess, then it is perfectly evident that Christianity has broken down—in practice, at least—and the question presents itself to practical minds, why this waste of men and money upon a mere theory of life that is not workable; upon a mere sentiment which has no practical value. The modern world boasts of its efficiency, of its practical, utilitarian ability, and yet it is spending millions upon millions in the support of Christian churches, Christian ministers, Christian missionaries, whose sole reason for existing is that they undertake to persuade men and nations to live in harmony with the essential principles of Christianity, which are love of God and man. But the actual conduct and character of the Christian nations of the world at this moment, as revealed by the state of things in Europe, strip the churches and their ministers of all spiritual significance. To put it in plain language, it seems that they are not doing what they profess to do, and what they are paid for doing, and hence there is a vast waste of money and energy.

Of course one does not expect—outside of Utopia—a condition of things where all mankind will live according to the laws of love; and moreover, did there actually exist such a state of things, popes, patriarchs, bishops, and churches would hardly be needed.

But one has a right to expect that, after nineteen hundred years of civilization calling itself Christian, the church and her ministers should have influence enough, power—downright moral and spiritual power—enough to prevent the savage, the brute instincts of mankind dominating not only kings and other rulers, but the whole body of people composing the nations of Europe. This much we have a right to insist upon, and if the combined influence of all organized Christianity can not bring about such a result, then it is, I think, perfectly fair to conclude that the church machinery has broken down; that it does not do what it professes to do, and is not worthy the support it is receiving. Of course, I am acting upon the assumption that the people who support the Christian church do so with the expectation that it will not only teach the principles of Christianity as beautiful sentiments, but will insist that at least the fundamental principles of Christianity must be regarded as controlling forces by organized society, such as states.

But it is not war alone that has kept the children of God from attaining to better standards of life. Poverty stalks far and wide, and thousands, yes millions, live their lives in a world of sin and sorrow. The verdict of course is that Christianity of the creeds has not made good. And why? I am reminded here of

a very interesting conversation that is carried on in Winston Churchill's *The Inside of the Cup*. The scene is a family group. The good mother sits with her children and grandchildren in an old English home, and the conversation has drifted to religion and the church. Various opinions are expressed as to why the church of today is not holding its people and giving them the real Christ. The old mother is the embodiment of Christian faith, while her children are more or less skeptical. During the conversation, the daughter, Eleanor, says:

"Mother, dear, we don't want you to change. It's ourselves we wish to change, we wish for a religious faith like yours, only the same teaching which gave it to you is powerless for us. That's our trouble. We have only to look at you to know there is something vital in Christianity, if we could only get at it * * * George and men like him, can only show the weakness in the old supports. I don't mean that they aren't doing the world a service in revealing errors, but they cannot reconstruct."

Now that is my position. The creeds of the world do help us to find our faults and errors in human society, "but they cannot reconstruct." Some degree of religious instinct is common to every child of God. Man is naturally a worshiper, and Christianity appeals to the "modern man" only as it is a constructive force in human society. We are living in an age of inquiry and doubt. The youth of the world are thinking and speaking. Yet the human race will ever demand something in religion, for the race will ever suffer, and it is only religion, the comfort of God, that gives the heart light and happiness. Mr. Hugh Black has said, in a recent article in *Everybody's*:

The first great fact to keep hold of is that *religion is of the very nature of man*. It is not something alien to him, or something enforced on him, except by the necessities of his social life. The time has passed when it can be easily explained as the invention of priests, as some shallow thinkers used to declare. That is surely to put the cart before the horse. Priests do not create religion, but religion created the priests. Men are religious by nature, as they are rational and esthetic by nature. It does not mean that they are always religious or all alike religious, any more than they are always or all alike rational. When we call man esthetic, we do not mean that all men are born artists, though we may believe that all have some share of the faculty. When we call man religious, we mean that religion has its source in human nature and in human life. That is why religion is universal.

Even if somewhere, some time, a tribe of savages were to be found without religion, it would only mean that a group were so far below the level of man, so inhuman, that they had no religion. Herbert Spencer, with his candid mind, speaking of the universality of the religious feeling, says:

"We are obliged to admit that it is as normal as any other faculty."

Two great factors have moulded human history: the economic and the religious. Human society has ever tilled the ground, built homes, moved into new countries to acquire lands, and has ever known that "self preservation is the first law of nature." But with man's material pursuits have gone his intellectual ideals and higher motives in life. The Egyptians had high standards of morals and religious customs. The Greeks developed great economic virility, which was the basis of their civic life and government. Their high ideals are expressed in their art and literature. We read the "Prometheus Bound," of Aeschylus, today, with as much enthusiasm for its beauty and moral suggestions as we read a play of Hauptman or Maeterlinck. The Hindoo scriptures teach us most beautiful lessons of charity, and Confucius preaches sermons on righteousness in his short, but thought-bearing sentences. The Indians in their most primitive conditions look to the Great Spirit, and after they have planted their corn in spring time, they hunt and fish, and carry on the pursuits of life, but at no time do they forget their religious rites nor their prayers and incantations to their god.

Human nature changes little. In fact we are not removed very much from the ancient Greeks in ideals and attitude toward life. While we have our new age—the age of miracle in science, yet, fundamentally, the human family is still finding its best life in the worship of God and its greatest comfort in the knowledge of the divine mission of Jesus Christ. Richard Wagner, Germany's grand man of music, said one time, that Jesus Christ was more than wise. He was divine. Happy is the man who from childhood has been trained in religion. To know that we have a Redeemer, remains the greatest treasure of man. To throw away this precious faith shows our dependence on wild demagogues. Then note how Tennyson has sung in his "Memoriam:"

Strong son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone embrace,
Believing where we cannot prove.

Thou seemest human and divine
The highest, holiest manhood, thou:
Our wills are ours, we know not how:
Our wills are ours, to make them thine.

Our little systems have their day:
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

It is man's high-mindedness, his spiritual self that craves a deep toned religious life. So, as we live today in the world of creative forces, when our entire economic and social life is in-

fluenced by forces we can not understand, so out of the complex thought of the age, man is destined to emerge a higher and nobler creature and a firmer believer in God and his holy laws. If this be true, what is to be the religion of the future? The question cannot be answered in a few words, but I wish to emphasize some points which indicate that the gospel of Jesus Christ as taught by the "Mormon" people will be the religion of the future, and contains those elements that the thinking man is demanding for his life and his needs.

Dr. Adolf Harnack, of the University of Berlin and a member of the Royal Prussian Academy, has recently written a book entitled *What is Christianity?* In this work, the author touches on a number of important religious subjects, but some of his sentences are striking. For example, he says:

"Religion truly does not exist for itself alone, but lives in the inner fellowship with all the activities of the mind, and with the moral and economic conditions as well.

"Jesus had a strong conviction of the aggressive and forward character of his message. 'I am come to send fire on the earth, and what will I if it be already kindled?' The fire of the judgment and the forces of love were what he wanted to summon up, so as to create a new humanity. If he spoke of these forces of love in the simple manner corresponding to the conditions nearest at hand—the feeding of the hungry, the clothing of the naked, the visiting of the sick and those in prison—it is nevertheless clear that a great inward transformation of the humanity which he saw in the mirror of the little nation in Palestine hovered before his eyes: 'One is your master, and all ye are brethren.' Further he was revealing the knowledge of God, and he was certain that it would ripen the young, strengthen the weak, and make them God's champions. Knowledge of God is the spring that is to fructify the barren field, and pour forth streams of living water. In this sense he spoke of it as the highest and the only necessary good, as the condition of all edification, and we may also say, of all growth and progress."

In reading these sentences, one must infer that the learned German scholar reads into Christianity, as taught by the Master, a real controlling ideal force that should guide the race in the solution of the great problems ever before mankind: the economic and the social. Herein I believe the creeds of Christendom have failed, during many hundreds of years. Religion has been a sort of abstract life and ideal that has had nothing much to do with the daily work and activities of man. Some historians have argued, however, that because the church of the Middle Ages directed nations and people in all lines of thought, little progress in civilization was made for a thousand years. There was a reason for this. It was because the Christian religion with the power of its priesthood was lost. The various churches lost their democracy, their ideals of equality which Christ taught.

The "Mormon" people hold that the priesthood of God had

to be restored to man by revelation. The conclusion is logical. When we assert that God opened the heavens to the Prophet Joseph Smith, and decalred unto him the specific truth that the religion of Jesus Christ must be applied to the human race in all its activities in order that mankind might be directed back to God, he gave the world a new thought. We hold this to be a truth, which history indicates at least, that the entire psychic and social condition of the race in the beginning of the nineteenth century, when society in its thought and aspirations was entering a greater complex era, unknown to the world before, was demanding a new revelation from God. We do not hold that religion was foreign to the race. We do not hold that religion had been taken from the race, or that the race had completely discouraged it; but we hold that religion had become so abstract that its application to modern society and the individual of today and yesterday is a thing of the past.

I have reference to those fundamentals of the gospel of Jesus Christ known to the world as faith in God, repentance in the true sense of the term, and baptism, and the laying on of hands by one who has divine authority from Almighty God. The world is in need of the specific power of the Holy Ghost, which should be administered to men, through the priesthood of God. In other words, every man is eligible to it, providing he places himself in spirit and direct harmony with his Maker, and tries to understand, and to receive the light of God through inspiration and revelation. To that man may be given the priesthood of God, which makes him a worker, a minister; and responsible to his God for his activities in life. The priesthood is common to God's children, and through the priesthood must man work his way back to God. Now again, "priesthood" with us is not "priestcraft." We mean by it the old Hebraic interpretation: priesthood was the power given to man by the great Jehovah, the inspiration, the power, and the light whereby man might unite his soul and spirit with his God. There is no power of anarchy, of imperialism, in it, in any sense of the term; it is spiritual and common to all. This is why we feel that the gospel of Christ, properly understood, becomes the most democratic movement in the history of the world, because it takes hold of every one, high, low, rich, and poor, and makes him, responsible to his God to bring him back into the great fold of Christ. It is therefore the fundamental for ushering in the real brotherhood of man and the fatherhood of our eternal God. We hold that the gospel of Jesus Christ will never be done away with. We believe with Dr. Harnack, and with Dr. Alfred Russell Wallace, the greatest disciple of Charles Darwin that ever lived, with William James, the psychologist of Harvard university and the greatest American philosopher that ever lived, that until the race partakes again of the real spirit of manhood and truth as ex-

emplified in Jesus Christ, the race can never come to the goal that it is seeking. These truths are truths, and go to indicate that the world is in a sense coming back to a humble interpretation of Christ and him crucified, and that the race, one and all, from the Hindu, in far off Asia, to the blacks, in the far wilds of Africa; all will ultimately be brought to a knowledge and a realization that every human being that lives is responsible to a higher law, every human being that lives must bring himself in harmony with his maker, whereby he may ultimately work out his destiny, and in the great ages beyond this age become like unto a God in power and in truth.

The "modern man" is not going to do away with religion, but he is coming to demand that religion develops all of his best and noblest efforts to live and let live. He is asking for religion to really give him mental and moral uplift, a mental and moral uplift in which he shall become an active free agent. He wants to construct, to create, to be part and portion of the church. He sees that it is the church after all that gives him the best outlook on life, the surest and saner way of doing things. He knows that Kant's *Critique of Pure Reason*, or Spencer's *First Principles*, or Bergson's *Creative Evolution* can not give him comfort in the death of his children, or lift him to his better self in case he makes a blunder in life and falls by the way side. So he is asking for something tangible to show him his true relationship with nature and with God. "Mormonism" is going to answer his questions better than any other form of philosophy or system of religion in existence today. In the solution of the social problem alone "Mormonism" is setting an example that will yet be looked to as the highest and most practical standard for the moralizing of the "modern man." The creeds of Christendom have missed the one great point of making man, individual man, responsible directly to his God. The democracy of Christ has been literally lost, and Christians have come to have more faith in preachers than in the true and living God, whom they profess to worship. I do not wish to infer that there is no sincerity in Christendom. People are sincere. But the criticism of the "modern man" is forcing Christianity into the back ground, for the creeds can not answer the questions of the day which the thinker is asking.

Now if you have read Mr. Churchill's book, *The Inside of the Cup*, you will discover that this is the point Mr. Churchill makes. Religion has missed the point of directing man in his daily life, it has lost its utilitarian side altogether. For the Christian religion to be true it must be utilitarian. But above all, it must be idealistic, and I think the best thing you can say about a man is that he is a utilitarian-idealist, or that his religion is expressed in that daily activity and usefulness that is conducive to high-mindedness and an idealism among his children. This is

what we are striving after in the stakes of Zion and the wards of the Latter-day Saints. We have in our Mutual Improvement associations alone some 65,000 boys and girls, registered members of literary societies, societies that say to the ordinary boy, "This work in preference to the street." There are nearly 700 wards, therefore nearly 700 societies; societies that say to our children, "Here is the Hamlet of Shakespeare—or here is a good story by S. Weir Mitchell instead of some cheap theatre of the town." We have been this year estimating that 65,000 boys and girls will study the novel which is said today by French critics to be the best work of French fiction of the 20th century. I refer to Henry Bordeaux's *Fear of Living*. They will receive the lesson that M. Bordeaux wishes to give to the race, *vis.*: that man must not be a coward, but must recognize the divinity of his soul, and, rising in his divinity and power, live before his God, as a worker, be aggressive, but aggressive in true manliness and in true manhood.

This is what we are expressing socially by our religion. In every ward there are Sunday schools, Religion classes, and gloriously above them all, "Mormonism" takes hold of the individual within the home, and it is the home that becomes the governmental unit in our religion. If one could go into "Mormon" homes, 40 or 50 miles from the railroad, one would find the best magazines, the best books; and on Sunday morning one would find the family preparing for their daily service, to obey God on that day; and on the Monday morning, if every "Mormon" family is living as we hope it is living, the wife, the mother, the father, every child, kneel down before the throne of God and ask him to direct them through the days in the week in every activity, in every deed, in every word, and in every thought. So we go forth into the world with a knowledge that, through the power of the priesthood which we claim to bear, we may manifest our religion, today, on the street, in every walk of life, following the vocations that we have, carrying it into every thought, and walking with it to and from our every day work. This is what Dr. Harnack means when he says the religion of Christ will only come back and be made wholesome and realistic and powerful when it comes with power into human society, into the thoughts of men and women, as the greatest force and light, to direct them in their economic, civic, social, intellectual, and ethical works in life; and the religion that comes nearer to this, to realize the dream of Berlin's great scholar, is the religion, I think, which is going to reckon with you and me, and with which you and I will have to reckon, and which is destined to appeal to the onward marching generation of the twentieth century, which we say must come to Christ and him crucified, and the glorious truths that he taught and stood for.

But besides the auxiliary organizations of the "Mormon" Church, there are the still greater and more powerful organiza-

tions of the priesthood, which have enrolled practically every man of the Church. I will speak here of just one phase of the priesthood organization, the Seventy. There are over ten thousand seventies alone. They meet in the various ward meetinghouses of the Church once every week, at least. They have a regularly prescribed course of study, and every man becomes a student, not only of religion but of literature, history, and philosophy, etc. During one season alone, a year or two ago, the seventy were asked to obtain the following books for their season's study. Besides the regular Church works, including the Bible, they were advised to purchase Webster's *New Standard Dictionary of the English Language*, William Smith's *Dictionary of the Bible*, the works of Flavius Josephus, Dr. John Kitto's *Cyclopedia of Biblical Literature* Millman's *Latin Christianity*, Draper's *Intellectual Development of Europe*. Other noted works were also recommended. In the course of study, Andrew D. White's *History of the Conflict of Science and Theology*, Spencer's *First Principles*, Fiske's *Cosmic Philosophy*, and William James' *Pragmatism*, were freely quoted. The Seventy's courses of study alone indicate the high regard the "Mormon" people have for knowledge, and I have figures to show that the "Mormon" people today are the greatest readers of good literature, history, and philosophy of any other group of religious communicants living. I cannot give in detail the many organizations in the "Mormon" Church that require a constant intellectual and moral growth of the individual. The above statements can only indicate some of the intellectual activities. The love of the "Mormon" people for the drama and the power of the stage is known far and wide among the professional artists of the day, and it is only recently that Mr. M. B. Leavitt in his *Fifty Years of Theatrical Management* says: "Sweeping as the statement may seem, I do not believe that the theatre has ever rested upon a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the capital of 'Mormondom'." And I have it direct from one of the world's greatest actors that the "Mormon" people have a higher appreciation of art and the world's best literature than any other people he had ever seen. But there is a reason for the high intellectual standards of the "Mormon" people. Here are some of their truths they firmly believe in and live by:

"The Glory of God is Intelligence.

"It is impossible for a man to be saved in ignorance.

"Whatsoever principle of intelligence we attain unto in this life will rise with us in the resurrection."

"The elements [i. e. of matter] are eternal, yea, the elements are the tabernacle of God. Man is the tabernacle of God, even temples.

"The elements are eternal; and spirit and element inseparably connected receive a fulness of joy.

"Jesus was in the beginning with the Father. * * * Man

was also in the beginning with God. Intelligence, or the light of truth, was not created or made neither indeed can be."

These are wonderful philosophic principles. They say to the "modern man" that he can only be saved as he develops his spirit and mind, for he can not be saved in ignorance, neither can he know the beauties of life and nature without the development of his intelligence. And in the idea that the body of man is divine, the "modern man" has a thought and ideal which will cause him to study his body and its needs, and adopt for his use only those foods that will be good for his body. He will become clean physically, and he can not deny that by physical cleanliness, he is greatly aided in his spiritual growth.

The "modern man" who sees in the work of Jesus Christ a system of ethics unequalled by any other system in the world's history, is destined to inquire into the power of that system, whence it came, and what its future is to be. Knowing that the Christian world has failed to make good, and that mankind must needs come back again to the teachings of the lowly Nazarine, he will ask for the absolute teachings and discover that they will, as of old, be made known by and through divine interposition if they are to be known in the absolute again. While the "modern man" will make great strides intellectually, during the twentieth century, he will discover to his advantage the thought of Dr. Harnack when he says:

"It is religion, the love of God and neighbor, which gives life a meaning; knowledge cannot do it. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his senses for it.

"But to the question, whence, whither, and to what purpose? it gives an answer today as little as it did two or three thousand years ago. It does, indeed, instruct us in facts; it detects inconsistencies; it links phenomena; it corrects the deceptions of sense and idea. But where and how the curve of the world, and the curve of our own life begin, and whither this curve leads, knowledge cannot tell us. But if, with a steady will, we affirm the forces and the standards which on the summit of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great reality and direct our lives to them, we shall not faint in weariness and despair, but become certain of God, whom Jesus Christ called his Father, and who is also our Father."

If Christianity is to be restored in its purity, then it will come as it came before, by the visitation of God and of his holy messengers, who will speak his word adapted to our times, through prophets and seers. This is not primitive thought. It is modern. Note what Dr. Alfred Russell Wallace says in his last work, completed just before he died. Dr. Wallace was the greatest disciple of Charles Darwin that ever lived, in fact he and Darwin were co-workers. And the world of science puts Dr. Wallace

among the foremost scholars of his day. This is what he says, and it is strictly in line with "Mormon" doctrine:

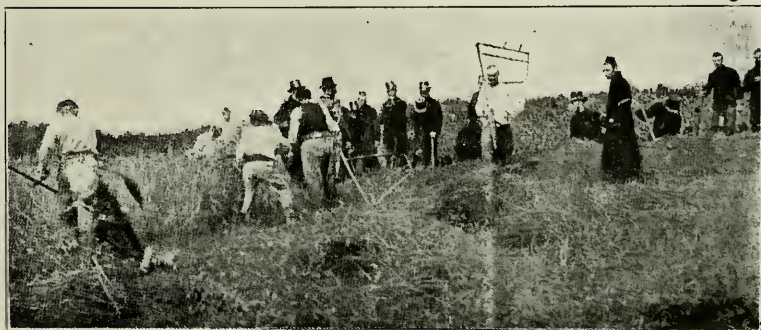
Some such conception seems to me to be in harmony with the universal teaching of nature—everywhere an almost infinite variety, not as a detailed design, but as a foreseen result of the constitution of the universe. The vast whole is, therefore, a manifestation of his power—perhaps of his very self—but by the agency of his ministering angels, through many descending grades of intelligence and power.

* * * * *

It is when we look upon man as being here for the very purpose of developing diversity and individuality, to be further advanced in a future life, that we see more clearly the whole object of our earthly life as a preparation for it. In this world we have the maximum of diversity produced, with a potential capacity for individual educability * * * only limited by the time at the disposal of each of us. In the spirit world, death will not cut short the period of educational advancement. The best conditions and opportunities will be afforded for continuous progress to a higher status, while all the diversities produced here will lead to an infinite variety, charm, and use, that could probably be brought about in no other way.

Man will maintain his individuality forever, according to Dr. Wallace, for this idea is the "best approximation we are now able to formulate as to the deeper, the more fundamental causes of matter and force, of life and consciousness, and of man himself at his best, already a little lower than the angels, and like them destined to a permanent progressive existence in a world of spirit."

I have but indicated a few points in which "Mormonism" will yet satisfy the longings of the "modern man." One thing is certain. Orthodox Christianity has failed. It is only the new revelation of God to man that will satisfy the religious longings of the race.



WAR AND PEACE

Villagers harvest, while soldiers dig trenches side by side with them in the fields of Belgium.

The Parable of the Treasure-Vault

BY DR. JAMES E. TALMAGE

Neither the story nor its application is the invention of the author; only the telling is his.

Among the news items of recent date was the report of a burglary, some incidents of which are unusual in the literature of crime. The safety-vault of a wholesale house dealing in jewelry and gems was the object of attack. From the care and skill with which the two robbers had laid their plans it was evident that they were adepts in their nefarious business.

They contrived to secrete themselves within the building, and were locked in when the heavily-barred doors were closed for the night. They knew that the great vault of steel and masonry was of the best construction and of the kind guaranteed as burglar-proof; they knew also that it contained treasure of enormous value; and they relied for success on their patience, persistency, and craft, which had been developed through many previous though lesser exploits in safe-breaking. Their equipment was complete, comprising drills, saws and other tools, tempered to penetrate even the hardened steel of the massive door, through which alone entrance to the vault could be effected. Armed guards were stationed in the corridors of the establishment and the approaches to the strong-room were diligently watched.

Through the long night the thieves labored, drilling and sawing around the lock, whose complicated mechanism could not be manipulated even by one familiar with the combination, before the hour for which the time-control had been set. They had calculated that by persistent work they would have time during the night to break open the safe and secure such of the valuables as they could carry; then they would trust to luck, daring, or force, to make their escape. They would not hesitate to kill if they were opposed. Though the difficulties of the undertaking were greater than had been expected, the skilled criminals succeeded with tools and explosives in reaching the interior of the lock; then they threw back the bolts, and forced open the ponderous door.

What saw they within? Drawers filled with gems, trays of diamonds, rubies, and pearls, think you? Such and more they had confidently expected to find and to secure; but instead they encountered an inner safe, with a door heavier and more resistant than the first, fitted with a mechanical lock of more intricate con-

struction than that at which they had worked so strenuously. The metal of the second door was of such superior quality as to splinter their finely tempered tools; try as they would they could not so much as scratch it. Their misdirected energy was wasted; frustrated were all their infamous plans.

Like unto one's reputation is the outer door of the treasure-vault; like unto his character is the inner portal. A good name is a strong defense, but though it be assailed and even marred or broken, the soul it guards is safe, provided only the inner character be impregnable.

Idaho

[Mr. Herbert Horsley, asks that we print in full the song "Idaho," which we quoted in part in a recent number of the ERA. He does not know who its author is, but first heard the words sung about seven or eight years ago at a Twenty-fourth of July celebration. The choir at Soda Springs, Idaho, of which he is leader, has sung the song on several occasions to the tune of "Maryland, My Maryland."—EDITORS.]

O lovely mountain home is ours,
Idaho, O Idaho,
Of winters mild and springtime showers,
Idaho, O Idaho.
Her breezes blow from western shore,
Where proud Pacific's billows roar.
Each year we love her more and more,
Idaho, O Idaho.

Her mountains grand are crowned with snow,
Idaho, O Idaho,
And valleys fertile spread below,
Idaho, O Idaho.
The towering pines, on cliffs so steep,
O'er cataracts their vigils keep,
Or in the lakes are mirrored deep,
Idaho, O Idaho.

A thousand hills where herds may range,
Idaho, O Idaho,
And lava beds so weird and strange,
Idaho, O Idaho.
Above our heads are cloudless skies;
In gorgeous hues the sunset dies,
Then starry diamonds greet our eyes,
Idaho, O Idaho.

Such is our wondrous mountain home;
Idaho, O Idaho;
And far away we ne'er would roam,
Idaho, O Idaho.
O land of liberty, we tell
Beneath a starry flag we dwell;
One star is ours, we love it well,
Idaho, O Idaho.

Indian Dialect and History

BY DIMICK B. HUNTINGTON

[The following is reproduced from a little pamphlet published by the well-known pioneer and scout, Dimick B. Huntington, and copyrighted, or "entered according to Act of Congress, in the year of our Lord 1872, in the clerk's office of the Third District Court of Utah Territory," by the author. Besides a vocabulary of the Ute and Shoshone dialect, it contains what purports to be the tradition of the Utah Indians in relation to the creation of the world, and a brief history of the famous Indian chief, Walker, with a brief history of the Utes. Mr. Stanley Clawson kindly loaned the ERA a copy of the rare book from which we print the complete text, beginning with the preface.—EDITORS.]

PREFACE

The author, D. B. Huntington, was born in Watertown, Jefferson county, New York, on the 26th of May, 1808; and came to the mountains in 1847 as a soldier in the Mormon battalion, his family accompanying him through New Mexico to Salt Lake valley, where he learned the Utah and Shoshone dialects in the employment of the United States Government during a period of twenty years as Indian interpreter. His long acquaintance with the Indians, their language, manners and customs, has given him a thorough knowledge of their traditions and legends; and the influence which he has acquired among them has enabled him to render the Government valuable service with them since the first settlement of Utah.

VOCABULARY OF THE UTAH AND SHOSHONE DIALECTS

UTAH:			
Arm	Poorets	Blood	Pwap
Axe	Quepannump	Bad	Kadz-at
Apple	Peag-a-mar	Bed	Sham-up
Antelope	Wanzitz	Buffalo	Quitsen
Another	Ker-mush	Buffalo skin	Quitsen-pooah
All	Mah-no-nah	Black	Toquer
All gone	Topic-quay	Bear	Queo-gand
Awl	Wee-uds	Bridle	Timbi-up
Arrow point	Pan-now-nup	Break	Ko-poke
A boundary line.....	Tig-ah-kent	Beads	Tso
A straight line.....	Tomequint	Bread	Pan (or Te-shut-cup)
A hole	Puckage	Bite	Keae
A well	Oroc-kent	Brass	Wah-ker
A great way off.....	To-edg mae	Boy	Ipeds
A long time ago.....	To edg-e-tish	Beaver	Pow-inch
A long time in future.....	To-edg-pe-nun-ko	Bow	Ads
Boat	Obishock	Born	Nan-to-un-gee
Bridge	Oyem-po-shag	Badger	O-num-buds
		Black-tail rabbit	Cam-mo
		Beaver trap ..	Pow-inch-yeari-nump

Big black cricket.....	My-soods	Eat	Tick-i
Clock	Tab-by-nump	Ear	Nan-kub-bah
Chest or Trunk.....	O-yem-fat-sup	Elk	Par-ri-ah
Canter	Ap-poo-yah	Eye	Poo-ye
Corn	Co-mee	Equal	To-a-now-er
Cut-throat	Co-rets seeb-in	Egg	No-pub
Chicken	Cam-boonk	Earth	Tee-weep
Come	Pie-ka	Enough	Own-shump
Crow or Raven.....	At-taw-konts	Eagle	Quan-a-tich
Crow Indians	Up-sa-ro-ka	Fire	Coo-nah
Comb	Nan-zu-ri-nump	Fish	Pan-gwitch
Chair	Pah-ger-nump	Friend	Tig-a-boo
Crane	Tsuck-ore	Fishhook	Pah-ger-a-nump
Cottonwood	Sho-ap	Fix or make.....	E-ne-kend
Choke-cherry	To-nump	Foot	Namp
Certain	Tuege-shump	Finger-ring	
Chief	Ne-ab		Pan-a-mah-ger-i-nump
Child	Tow-ats-en	Forgotten	Katz-shu-mi
Cedar	Wap	Fight	Nah-oo-quey
Cry	Yah-gi	Fish hunting. Pan-gwitch-pushager	
Colt	Co-war-o-wets	Fox	Tab-boon-zits
Cut	Scheb-in	Fence	O-ven gwup
Coat	Tah	Foolish	Katz-te-su-ah
Cheese	Ka-sooch	Flour	Tu-shu-kent
Centre	To-tery-wup-unt	Ford	Par-a-buo
Chew	Cuts-so-i	Feathers	Peeb
Cane	Nan-ze tope	Face	Ko-bub
Cat	Moo-chich	File	O-one-er i-nump
Confined to the bed...	Nah-me quy	Gradual ascent	Pan-nunk
Candle	Nighty-nump	Good	Att
Coach	Po-kent-o-yem-bon-go	Go with me.....	Tam-my-nah-wah
Conceive	O-net-shpee	Give	Mug-gi
Catch	Tsi	Great	Ah-bat
Catch with lasso. Witch ung i nunk		Gone away	Katz kar-ra
Creek or River.....	No-quint	Gun	Tum-by-oo
Dic	E-iqueay	Get out of the way.....	In-e-to-ah
Dead	E-i	Grass	O-weep
Done	O-wish	Get up	Quir-i ka
Do you understand		Ground squirrel	See-pitch
	Poo-suds-a-way-ah	Grasshopper	A-ran guts
Doctor	Poy-gand	Gambling	Ni-a-witch
Drink	E-bee-bee	Go	Pi-equay
Deaf	Katz-nan-ki	Glean, to pick.....	Tso-i
Dry (thirsty).....		Grease wood	To-nub
	Town goo-nary-oo-ah	Go home	Pi-equay-band
Deer	Te-ah	Go slow	Shan-neeck
Dog	Sar-rich	Go fast	Pun-ker-ro
Dig	O-ra	Gold	Wah-pana-kar-ra
Drown	Pah-e-i	Girl	Nan-zitch
Dust	O-coomp	Grow	Nan-a
Dance	Weep-pi	Hard	Tin-zeer
Duck	Tsig	Heart	Pe-in
Dream	No-ni-shee	Hair	Tots-sib-a-wub
Devil	Shin-nob	Horse	Teah or Ka vah-u
Door	U-ra-wop	Hat	Katz-oats
Drum	Que-tum-bi-nump	Hand	Moo-ninch
Daylight	Tash-a	Hen	Kam-boonk
Encamp	Meah-a-bitch	Haudkerchief	Pan-shi-ack

Hand it to me.....	Yen-no or Yack	Man	Tow-ats
Hind sight to a gun.....	Poon-ery-nump	Mad	Ni-ah
Hare	Tshuch-kum	Mountain	Ki-bah
Hog	Ko-sho or Ko-chee na	Morning	Po-e-chi-co
Hold up your hand.....	Tone-do	Mud	Pow-e-ibe
Head	Tot se-in	Move	Meah-bike-way
Hobble	Mo-e chuck	Marry	Pe-oh-a
House	Kahn	Mountain top	Wig-ki-bah
Heavy	Put-te-ent	Mountain side	Pi-ab-bah
Iron	Pan-a-kar-a	Muskrat	Pah-rant
Ice	Tesh-pah	Move camp	Me-ah-bi-quay
I do not know.....	Um-pio or Katz-poo-soods a-way	Morning dove	I-oo
Indian tobacco	Pow-rah	Male kind	Ko-mong
In the future.....	Pe-nun-ko	No not so.....	Katz
In the past.....	E-tish	Not certain	Ump-i-o
I say	Ick-in-nish	Not any	Katz-i-an-o
I said	Mkie-e-neah	Needle	Tidz-ah-nump
Interpreter	Tin-ne-ah	Noon	To-tab-by
Kneel down	To-to-un	No name	Katz-ne-ate
Knife	Weitch	New	Ah-ger-um
Kettle	Pam-boon-nah	Now	Ahp
Kill	Puck-ki	Never	Katz-pe-nun-eo
Kick	Tang-i	Night	To-can
Load a gun.....	To-wudg-ka	Open the door.....	Tsap-kak
Look and stand....	Poon-ny-won-y	Old man	Nan-i-peds
Light the fire.....	Coon-ah-night-y	Otter	Pan-sook
Liar	Tu-wish-er-er	Old	Etum
Long	Cu-ber-ant	Onion	Kin-kah
Lie down	Ah-be-ny	One	Soos
Look	Poon-e-kee	Over the river... Mah-bah quan-do	
Lead (a metal).....	Oo	Pack (to carry).....	Noke
Looking-glass	Nah-voo-nump	Paper	Po-kent
Long ago	E-tish	Pantaloon	Pe-mo
Lame	Shan-gee	Potatoes	Tsing
Lice	Poo-chup	Plate	Tuwup or Tick-i-nump
Laugh	Kee-en	Pistol	To-i-pidg
Lodge pole	Wan-din	Pipe	Tsong
Large	Ah-bat	Pine	Ompe
Live	No-re-ah	Powder	Koots-ah-wah
Lend	Yow-e-na	Painting	An-ker-oak
Licentious	Nah-soon-chee	Poor in flesh.....	Kan-e-bitch
Light (not heavy).....	Shi-pun-ny	Pain	Pe-kon-gah
Make	Innelka	Pine-nuts	Teeh
Mule	Moo-rats	Polecat	Po-ney
Moon	My-toge	Plover (a bird).....	Queets
Mosquito	Mo-ap	Roan	Ash-sheer
Mine	Nin-ny	Red	An-karr
Myself	Tam-my	Run	Pun-ker-ro
Make haste	Te-we-ne	Rabbits	Shuc-cum
Mother	Pe-ades	Rattlesnake	To-ab
Money	Pan-na-car-ra	Road	Po
Medicine	My-shoot-te-quoop	Red shirt	An-ker-tah
Milk	Pee-chup	Ride	Shpee
Many or Much.....	Hah-van	Round circle	Que-o-kent
Mountain sheep	Nah-gadz	Rope	Tshap
Meat	To-quab	Rabbit-brush	Shpoomp
		Resurrection	
		Man-no-nah quyr-a-ky

Ramrod	Sku-ri-nump	Table	Tick-i-nump
Rifle	Aukage	Tail	Quah-sitch
Ripe	Quash-a	Toad	Quan-nump
Report	To-ah-boy	To catch fish....	Pang-gwitch-tsi
Salutation	Mike tig a boo	To cook food.....	Tshi
Sick	Puck-kon-gah	Trot	Ap-poo-na
Small bells	Tappa-a-rump	Want	Ash-en-ty
Small	Me-poodg-e	Watermelon	Shan-te-cut
Sing	Kah	White-tail deer	Soo-goosh
Sleep	Ep-weh	Warm	Coo-too-rich
Salt	O-ab-bit	Wrong	Katz dat
Slow	Shan-neach	What is your name....	An-na-ne-ah
Soft	Katz tin-zeer	Wash hands	Ne-var-e-ga
Shut the door.....	To-ock	Wood	O-pti
Sack or Bag.....	Co-nob	Walk	Pah-wi
Shoot	Co-que	Wolf	Ye-oge
Saddle	Car-ri-nump	Wash clothes	Pah-shoa
Strong	Nar-ri-ent	Water	Pah
Stirrup	Tang-i-nump	Willow	Kan-nab
Sage-hen	She-jah	White hair ..	Tshar-tots-sib-i-wub
Sioux Indian	Pam bitch a-men	White	Tsharr
Stand up.....	One-e	Wagon	O-yem-bon-go
Stinking	Pe-quy-na-ry	What	Hum-pah
Stink	Quan-na	Wild goose	O-bi-nunk
Spy-glass	Poon-e-rey-nump	Whiskey	Koon-ah-pah
Spirit	Mo-ap	White face	T-shuker-boin
Sage-brush	Mahb	Yellow or Brass.....	Wah-ker
Snow	New-wappy	Younger brother	Suck-ige
Service-berries	To-em-py	You	Em
Sinew	Tam-mo	Yonder	Mah-bah
Spaniard	Co-quets	Yes	Oo-ah
Sheep	Can-na-rich		
Shield	Tap-po		
Sun	Tab-by		
Stone	Timp		
Spoon	Mon-zoo	One	Soos
Soap	Ne-var-a-ga-nump	Two	Wy-une
Sewing-thread ..	Pan-shi-tam-mo	Three	Pi-une
Sheep-eaters	Na-gads-tick-er	Four	Wats-u-ene
Shot-gun	Pant-tum-bi-oo	Five	Man-i-gin
Shade or Shadow.....	Wah-bab	Six	Nav-i-une
Sunrise	Tabby-moushy	Seven	Tat-su-ene
Sundown	Tabby-eiquay	Eight	Ni-wat-su-ene
Stars	Poo-chitts	Nine	Sur-rom-su-ene
Spring of water	Shpee-kin	Ten	Tom-su-ene
To fly	Mah-be-nunk	Eleven ..	Tom-su-ene soos spinko
This, that or it.....	Inch	Twelve ..	Tom-su-ene wy-une spinko
To baptize	Tsow-oo-ni	Thirteen ..	Tom-su-ene pi-une spinko
Think	Shu-mi	Fourteen ..	Tom-su-ene wats-u-ene spinko
Thunder	O no-ninf	Fifteen ..	Tom-su-ene man-i-gin spinko
The night	To-can	Sixteen ..	Tom-su-ene nav-i-une spinko
Talk	At-am-bar	Seventeen ..	Tom-su-ene tat-su-ene spinko
Trout	At-em-pah-gar		
Tired	Oo-wo-one		
Tobacco	Quap		
To trade	Nar-ro-wap		
Tie up	Tap peeche		
Throw away	Tur-reb-by		

NUMBERS:

One	Soos
Two	Wy-une
Three	Pi-une
Four	Wats-u-ene
Five	Man-i-gin
Six	Nav-i-une
Seven	Tat-su-ene
Eight	Ni-wat-su-ene
Nine	Sur-rom-su-ene
Ten	Tom-su-ene
Eleven ..	Tom-su-ene soos spinko
Twelve ..	Tom-su-ene wy-une spinko
Thirteen ..	Tom-su-ene pi-une spinko
Fourteen ..	Tom-su-ene wats-u-ene spinko
Fifteen ..	Tom-su-ene man-i-gin spinko
Sixteen ..	Tom-su-ene nav-i-une spinko
Seventeen ..	Tom-su-ene tat-su-ene spinko

Eighteen	Drink	My-he-be
Tom-su-ene ni-wat-su-ene spinko	Drown	Pah te-i
Nineteen	Dream	Now-she-ah
Tom-su-ene sur-rom-su-ene spinko	Eat	My-dick
Twenty	Ear	Nank
Twenty-one	Equal	Soo-wite
Wamp-su-ene soos spinko	Empty	Kay-wut
Thirty	Earth	Shog-oup
Pam-su-ene	Enough	So-bi-gush
Forty	Fire	Koo-nah
Wtas-u-ene tom-su-ene	Finger-ring	Mah-van
Fifty	Frightened	Shir-re-er
Man-i-gin tom-su-ene	Fish hunt	Pan-gwitch-mo-wick
Sixty	Friend	Hanch
Nav-i-une tom-su-ene	Fat	Yope
Seventy	File	Tim-uts
Tat-su-ene tom-su-ene	Foot	Em-pah
Eighty	Forgot	K-shwuck
Ni-wat-su-ene tom-su-ene	Fight	Nah-be-tink
Ninety	Father	Ap
Sur-rom-su-ene tom-su-ene	Flour	To-se-te cup
One hundred	Flint	Tim pah nah rack
Soos meh	Good	Tshant

SHOSHONE:

Axe	Oo-han
Another thing	Kick-er-much
Another person	Under-sih
All	O-yate
Antelope	Qura-retz-ey
Arrapahoe	Sar-ry-tcik
Awl	Wey-oe
All come	O-yate-kim
Arrow point	Oo-pah-zuts-ski
Blood	Pweep
Bad	K-gent
Buffalo	Kood-sin
Black	To-e bti
Bear (a beast)	Oo-rets-ey
Bridle	Tun-bup
Berak	Ko-pup
Brown	Toop-she-bit
Black hair	To-pam-py
Belly	Shap
Been done	Pwesh
Brother	Pad-zits
Bannack	Pan-nack
Black feet	Pah-kee
Beaver	Han-ny
Blue	Em-boo-e-bit
Corn	An-neap
Coffee	Cop-py
Crow Indians	Up-sa-ro-ka
Come	Kim
Cloud	Pah-ger-nump
Certain	Tee-bits
Chief	Ty-gwun-nup
Cord	Tim-mook
Cedar	Wap
Cnild	To watsi
Deer	Shock e r-ah
Don't kill	K-my beck
Dig	Ah-we
Dead	Te-i
Dog	Sar-ry
Drink	My-he-be
Drown	Pah te-i
Dream	Now-she-ah
Eat	My-dick
Ear	Nank
Equal	Soo-wite
Empty	Kay-wut
Earth	Shog-oup
Enough	So-bi-gush
Fire	Koo-nah
Finger-ring	Mah-van
Frightened	Shir-re-er
Fish hunt	Pan-gwitch-mo-wick
Friend	Hanch
Fat	Yope
File	Tim-uts
Foot	Em-pah
Forgot	K-shwuck
Fight	Nah-be-tink
Father	Ap
Flour	To-se-te cup
Flint	Tim pah nah rack
Good	Tshant
Give me water	Pah-mote
Go away	Me-a ro
Go home	Can-me-a ro
Grass	Sho-neep
Grasshopper	At tank
Good for nothing	K tshant
Green	Sha-go-ebit
Get up	E ate-sey
Gum	Sham-up
Hard	Ke-tant
Heart	Pe
Horse	Bon-go
Hair	Pom-py
Hat	Tits-o-mo
Hard heart	Pe-ke-tant
Hare	To-se-cumb
It's enough	So-bi-gush
I do not know	K-my-shun-bun-ny
Iron	Poo-e-wee
Knife	We-its
Kettle	Wit-to-ah
Kill	My-beck
Laugh	Ye-an-net
Long ago	So-bash
Lance	She-jah
Large	Peah-up
Looking-glass	No-boo-way
Look	Mah-boon
Long	Kiv-er-ant
Lie	Ish-ump
Make	Ma-hon
Moon	Man-e-goos
Mosquito	Mom-poo
My friend	Neah hanch

Money	Lay-pe-ase	Sundown	Tab-by-ti i
Milk	Pit-see	Throw away	Mu-e-ty
Many	Shont	That	Ick
Mountain sheep	To coot sey	Thunder	Too-yah-kay
Meat	Un-toke	To-night	To-can-inch
Man	Tur-nup	To talk	Ty-gwun
Mountain	To yab-by	Tired	Pah-buck
Morning	Po-eech-i-co	Tobacco	Pau-mo-e
No, not so	Kay	To trade	Nah a me
Nose	No-be	To know	Mah-shum-bun-ny
Noon	Tab-by-pant	To kill	-wash or Mah gar-vic
Old	Tsoo-goo-pet-sy	Tail Ma	Qua-shay
Otter	Pan-sook	Wagon	Wah-bin-bon-go
Open the door	Mah-sah-tak	White	To-see bit
Percussion cap	Nar-rack	White hair	To-see pom-py
Pig	Co-sho	Wife	Un-gwab-it-se
Poor	Nash-en tee-tant	White blanket ..	To-see-bit wan up
Powder	Nau-gar tush	Water	Pah
Pipe	Un-to	Wolf	E-chup
Paper	Tu-wup	Wood	Ho-pit
Pantaloons	Coos	Warm	Ear-rint
Roan	Ash-en-bit	What	Hin
Red	An-ke-bit	Wild goose	Noo ken detch
Red hair	An-ke-pom-py	Yellow	Owee-bit
Red blanket	An-ke-wan-up	You	Him
Run fast	Kit-tant-nook	Yes	Oos
Run	Nook		
Road	Po		
Sick	Ne che quy		
Small	Te-titch	One	Sim-i-titch
Sing	E-moo	Two	Wat
Sleep	Ep-wee	Three	Pite
Slow	O-be-tah	Four	Wat-su-et
Soft	Ke ke tant	Five	Man-a-get
Salt	Oun e bit	Six	Nav-ite
Shut the door	Mut sut-tum	Seven	Tat-su-it
Sack or Bag	Mow gut say	Eight	Ny-wat-su-it
Shoot	Mah-gwoot	Nine	Shim-mer-o-men
Saddle	Nar-ri-no	Ten	Shim-mer
Strong	Nar-ri-ent	Eleven	
Stirrup	Nar re-tuck		Shim-mer sim-er-titch ma-do-ick
Sweet water	Pe nah pah	Twelve ...	Shim-merwatma-do-ick
Sugar	Pe nah	And so till twenty.	
Sister	Pad-zits	Twenty	Wam-i-no
Shot-gún	Pe-yet	Thirty	Pam-i-no
Snow	Tuck-e-bit	Forty	Wat-su-wee-ny
Service-berries	Te-em-py	Fifty	Man-i-gen-ny
Smoking leaf	Mi-tim-e-ah	Sixty	Nav-i-te-wee-ny
Shield	Tap-po	Seventy	Tat-su-et-wee-ny
Sun	Tab-by	Eighty	Ni-wat-su-it-wee-ny
Snake river	Jamph-pah-pa	Ninety	Shim-mer-o-men-ny
Sunrise	Tab-by to-wick	One hundred..	Shim-mer-shim-mer

NUMBERS:

One	Sim-i-titch
Two	Wat
Three	Pite
Four	Wat-su-et
Five	Man-a-get
Six	Nav-ite
Seven	Tat-su-it
Eight	Ny-wat-su-it
Nine	Shim-mer-o-men
Ten	Shim-mer
Eleven	
	Shim-mer sim-er-titch ma-do-ick
Twelve ...	Shim-merwatma-do-ick
And so till twenty.	
Twenty	Wam-i-no
Thirty	Pam-i-no
Forty	Wat-su-wee-ny
Fifty	Man-i-gen-ny
Sixty	Nav-i-te-wee-ny
Seventy	Tat-su-et-wee-ny
Eighty	Ni-wat-su-it-wee-ny
Ninety	Shim-mer-o-men-ny
One hundred..	Shim-mer-shim-mer

The Utes and Shoshones recognize the same seasons, and they are distinguished by the following names:

Winter	Tome	Summer	Tads
Spring	Tah-mun	Fall	Ye-ah-bun

THE TRADITIONS OF THE UTAH INDIANS IN RELATION TO THE CREATION OF THE WORLD

When the gods made the world it was dark all over the face of the earth; and they said let us have light; and the chief said, I will make it; I have no arrow long enough to penetrate through the darkness. So he groped about and found some willows (Cannab), and broke the longest one he could find, put it upon his bow and shot upwards. In a short time a small star appeared. They watched it and it soon began to grow; light came in, the orifice expanded, the darkness disappeared, and they could see to divide the water from the land; and they made dry ground, and the rivers, lakes, springs, and the small streams, and they all sang together.

THE FLOOD

The people of the earth a long time ago became exceedingly wicked, and the Lord saw it and sent down one of His sons to find out concerning it. He returned and said it was true; the people were bad. So the Lord sent out a proclamation for all of the inhabitants of the whole earth to come together, for He wanted to talk to them. They met in a large valley and the Lord came down and stood, one foot on one mountain and the other foot upon another mountain; but the people would not listen to Him. He then called all of His friends to come unto Him. They came two of every kind of beasts, and a few men, women and children, and they made a covenant to hearken unto Him.

The others kept talking and would not hear Him. Then the Lord was angry; He stooped down and pulled up a large tree and whipped every living thing to death except His friends, and then He told them to go and throw or scatter their young upon all the face of the land and be His friends.

ELIJAH FED BY RAVENS

A great many moons ago a woman strayed off and got lost from her lodge. She was a very good woman, and was a friend to the Lord. She became very hungry, and cried to the Lord for food, and He sent ravens to carry her meat for many days. After awhile she found her lodge, and there was great rejoicing among her people when she told them what the ravens had done.

THE CRUCIFIXION OF CHRIST

A great many years ago the Lord (Towats) lived in the Piede country. His house is standing at this time. He had a son who died, and *when* he died the earth was broken up; there were earthquakes and terrible thunderings and lightnings. It was very dark for three days and nights. It was so dark the people could feel the darkness with their fingers; and all of this time they were howling and crying, for they could not make fire burn. They had

to eat all of their meat raw. The third day His son came to life and the darkness disappeared, and there was great rejoicing. The Lord had a brother, but they were not on friendly terms with each other. And he, the brother, had a son who died, and his father went to the Lord (his brother) to ask Him why it was not dark. The Lord told him it was because he opposed Him in all things. The Lord's brother's name was Shinnob.* The Lord told him to go home, cut off his hair, burn up his lodge, kill his horses, howl, and lacerate his flesh, for the third day his son would stink; and so it was. Hence comes their tradition, which is:

That when they die their spirits go to a large canon in the Sierra Nevada mountains, where there is plenty of game, and they hate to have their relatives die and go poor to the hunting grounds. This is the reason why they kill the dead man's horses to go with him for him to ride. It is customary with them to kill a prisoner or some poor person to go with them to wait on them.

WAH-KER'S HISTORY

Wah-ker was born about the year 1815, on the Spanish Fork river, Utah county, Utah Territory, and was one of the shrewdest of men. He was a natural man; read from nature's books. He was very fond of liquor; but when in liquor you could not get him to make a trade.

Wah-ker means "yellow," or "brass." When about twenty-five years of age he had a curious vision. He died and his spirit went to heaven. He saw the Lord sitting upon a throne dressed in white. The Lord told him he could not stay; he had to return. He desired to stay, but the Lord told him that he must return to earth; that there would come to him a race of white people that would be his friends, and he must treat them kindly. The Lord gave him a new name. It was Pan-a-karry Quin-ker (Iron-twister). In 1846, or '47 he went to California with a lot of Piede prisoners. He frightened the Piedes into giving him their children, which he took to Lower California to trade for horses to enrich himself, taking many of his tribe with him. The Spaniards gave him numbers of beef cattle and charged him for them, whereupon he started for home. When out two days he called a halt, held a council, and sent the old men, women and children on towards home. The third day ten men returned to visit the Spaniards. Each man visited different ranches, and took a large number of horses. The Spaniards raised a large force and pursued them, and recovered many, but lost six or seven hundred head of wild horses, for which the Mexicans offered a large reward. The Indians pushed the horses so hard that they lost several on the desert.

He remained king of the mountains until about 1852, when he inaugurated what is called the Wah-ker war, through which

many whites lost their lives; and which cost Utah Territory over a million of dollars. Soon after he was taken sick near Fillmore, in Millard county, and was ill but a short time when he was stricken with death, being blind for three days. He would have the men raise him up, when he would talk to them, telling them not to fight the whites as he had done. When he died there was a terrible howling. The men jumped upon their horses, and killed seven head of horses, one Piede woman (a prisoner), and one boy, and carried Wah-ker up into the mountains, put his body into a cliff of the rocks, walled it up and put a Piede boy in with him alive. Three days after, as some Indians were riding by, the boy called out to them and asked to be let out. He said Wah-ker began to stink and he was hungry. They laughed at him and rode on.

Wah-ker had three brothers: Ara-pene, Sam-pitch, and Tabby. Tabby is at present the head chief of the Utahs proper; and is on the Uintah reservation.

Ara-pene was a great orator, but a hard-hearted man. At one time in Manti he got mad at his wife and burned her in a fearful manner with a frying-pan handle that was broken off the pan. She crawled to the settlement and the white women nursed her until she recovered. At another time he came down out of the mountains with some deerskins and a Piede prisoner, a small boy, to trade. The price was too high for the child, whereupon he took the child in a rage by his heels and dashed his brains out by thrashing the ground with his head.

In 1849, when fifty of us were exploring the "Dixie" country, in the month of December, we met Arapene on his way from the mountains on the Sevier river, coming down to winter. An old squaw had a long roll of cedar bark, one end of which was on fire so as to light a fire quickly. We all camped together. Ara-pene had but one daughter, about nine years old, and she was very sick with the measles. She died that night; and the Indians held a council whether to kill one of us or a Piede prisoner, a boy about six years old, to send with the daughter. In the morning two young men came out of Arapene's lodge, loading their rifles and driving the Piede before them. I shall never forget how pitiful he looked, for he knew what his fate was. He asked to take off his moccasins and was refused. It was very cold. They drove him about four rods from the camp, when both fired and the poor little fellow rolled down from off the little knoll on which he stood. He was buried along with the girl.

THE UTES

Have no marriage ceremony. They buy and sell their women and daughters. They have many wives and the women do the hard work, dressing all their skins. When the hunter returns from a

hunt, if he brings in any game the woman unloads it and unsaddles the horse. The hunter does nothing more until the meat is gone, when the woman brings up the horse, saddles him, and he goes on the hunt. The men are intensely fond of gambling, horseracing and shooting at the target. The women love to gamble with sticks for beads and paints, etc.; and are also fond of playing ball in the summer time. They are very affectionate to their children.

The Utes have no religious ceremonies, but are great for doctoring. A "medicine-man" is looked upon as one that can handle the thunder balls and stand in the fire with his bare feet. Their medicine is principally singing and sucking.

I never saw an Indian with a bald head, and they have but very few decayed teeth. They pluck out their beards and eyebrows. They are very much afraid of witches and crazy people, and believe in making medicine on paper to kill people.

THE SHOSHONES

And the Camanches were once all of one nation. A long time ago one of their head chiefs came into the north country to visit the Up-sa-ro-kies and Bannaks. He liked the country and returned home and told his people what he had seen. Quite a number wanted to go with him to the north country. Accordingly all that desired to go gathered together, and upon starting those that opposed them told them, "snake off! snake off!" Shoshone means snake in English; and that is how they came by their name. They used to have a marriage ceremony, but since civilization came among them they have put it aside.

Wash-a-kee is the name of their head chief. He is a noble-looking man; is and always has been a friend to the whites. The way he obtained his name was thus: The first buffalo he ever killed he skinned the pate, took the hair off, puckered it up, and tied it around a stick with a hole in it, so that he could blow it up like a bladder. He put some stones in it, and when it became perfectly dry it would rattle, and when the Sioux came to war with them, he would ride in among them and scare their horses; so they called him Wash-a-kee, "the Rattler." There is no resemblance between the dialects of the Utes and Snakes, except in the words "sun," "water," "fire," and "rain."

KEY WORDS

For the benefit of miners and others we give them the key words of the Utah and Shoshone dialects:

UTAH:

An-na-nek? What do you call this, that, or it?

SHOSHONE:

Hog-gunny nan-niack ick? What do you call that or it?

A New National Danger

BY DR. JOSEPH M. TANNER

The people of the west seriously realize a new danger with which the American people are confronted. The government has issued bulletin No. 393, on the spread of the drug habit, in the United States, and it is declared that from eighty to ninety per cent of the opium imported is put to improper uses. In other words, it is used in a secret vice, which is destructive to the lives and happiness of hundreds of thousands of people. It is said that four hundred thousand pounds of opium are imported into the United States every year, and that for medicinal purposes fifty thousand pounds would be quite sufficient. Here are some of the statistics given: Italy, with one-third of our population, uses only six thousand pounds per annum. Germany, with a population of sixty millions, imports only seventeen thousand pounds. Austria-Hungary, with a population of about forty-six millions, has only from three to four thousand pounds per annum. It is further said, in this document, that in the United States there are somewhere in the neighborhood of four million drug habitues. Such a statement is alarming, but it is made by such a reputable paper as the *New York Sun*, and it carries with it a warning to those who tamper with drugs in any form. It is known that the cocaine habit is spreading very rapidly. Recently, in Chicago, vendors were found selling it to little school children. The negroes of the south are perhaps the worst of all drug fiends: but the drug habit may have taken hold of a man or woman years before its ravaging effects are recognized. Now and then, the peculiar expressions of the eyes reveal the cocaine or morphine user; but as the vice is a secret one, it is concealed as much as possible, and when its victim finally becomes unfitted for any of the duties or responsibilities of life, he is hidden away from the gaze of his fellows until death is merciful and removes him from the earth. Drug fiends do not last long. They soon end their career and become the most miserable of all beings.

It has been supposed by some that the habit was confined chiefly to the negroes and the Chinese, but such is not the case. It is said that women are rapidly becoming victims of the use of drugs, that the cocaine habit is permeating all classes of society and becoming a real national danger. It is absolutely certain that if three hundred and fifty thousand pounds of cocaine are used every year in excess beyond that required for medicinal purposes,

there is a monstrous evil against which the people of our country must protect themselves. The general government has made laws restricting its use and importation. With it the state governments must co-operate, but before the evil can be checked, it will have taken a strong hold upon the lives of so many hundreds of thousands of our people that it will indeed be a difficult thing to eradicate it. What victims we become, as a nation, to the abuse and excesses of life!

The Weavers

Over the worn loom bending,
 Weaving with patient art
 Gray threads that seem unending:—
 Can they have a place and part
 When sombre and dull and cheerless
 They dim the radiance bright
 Of the soft-hued, shimmering fabric
 That gleams like the robe of night?

Yet at length, beneath swift fingers,
 Like an answer unto prayer,
 The Weaver sees new meaning
 Wrought forth in beauty there!
 And a master's secret vision
 Await applause of man;
 Since a faithful, unknown toiler
 Worked out the perfect plan.

Then, over life's loom bending,
 Weave thou, with faith sublime;
 Be thou a loyal worker
 Laboring at the loom of time.
 Black threads of pain and sorrow
 Weave thou, with steadfast hand,
 For perchance upon the morrow
 Thou shalt see and understand;
 And the web that thou art weaving
 Unto you, as unto God,
 Shall reveal its hidden meaning,
 Like the seed within the clod
 Waiting, prescient for the moment,
 To break forth (like Prophet's rod)
 Into divine transcendent beauty.

Then, with threads the Lord hath given.
 Weave thou, with joy sublime—
 For the heavens wait, fore-knowing—
 Laborer, at the Loom of Time!

MAUD BAGGARLEY

The New Subject of Agricultural Engineering

BY FRANKLIN S. HARRIS, DIRECTOR SCHOOL OF ENGINEERING, AND
PROFESSOR OF AGRONOMY, UTAH AGRICULTURAL COLLEGE

During the last two decades much attention has been given to agricultural education. Special colleges have been established in all the states of the Union to give emphasis to the subjects relating to life in rural communities, and to help in dignifying the common vocations of man. The industrial subjects have spread beyond the confines of these special institutions, till now they are not uncommon as a part of the regular curriculum of secondary and even primary schools.

The results have been so gratifying the country over that school boards and the parents of the school children have in many cases demanded that the agricultural and industrial subjects be given just as much attention as possible. It has been clearly shown that the mind is trained as well when studying things having a practical value in themselves as when compelled to be kept busy entirely with the so-called cultural subjects. There has consequently been, during the last few years, a development of popular sentiment in favor of introducing practical subjects into school and college courses.

There was such an insistent need for better methods of farming that the agricultural schools devoted themselves almost entirely, during the early years, to helping the farmer in getting more out of the land. The agricultural student was taught much about the handling of his soil; how to fertilize, cultivate and rotate. He learned many facts about the crops he should raise and how to treat them. He had practice in judging livestock and learned how to feed and care for the animals of the farm to the best advantage. He studied about fruits, vegetables and flowers, and could tell what varieties to grow and how to improve them to suit his needs. In fact, he learned all about making his farm produce to the best advantages.

In the anxiety to make the individual farm as high a unit of production as possible, many questions that are important in making a well balanced rural life were neglected. The farmer cannot live his life alone. He has certain relations with those about him. It is not enough for his welfare that his land gives big returns. He must consider also the method of his living and his relations with those about him. The buildings on his farm, the machinery he uses, the roads over which he hauls his products, the sanitary

conditions of his surroundings, the canal and canning factory in which he owns an interest are all vitally connected with his well being. They are just as important for him as the breed of his livestock or the method of handling his horses.

In the agricultural education of the past these things were given only incidental attention. The great need for better methods of production left them, for the time being, in the background; but as our rural problems become more complex, these questions cry in louder tones for a proper solution.

In the past, if the farmer needed any advice along these lines he was compelled to send to the city for an engineer who charged him a high fee for service that was often performed grudgingly in the haste to return to bigger city jobs. The technical engineer from the city has rarely been able to understand the real needs of the farmer, since he has had no interest in agriculture and has known but little concerning its problems. The training of the engineer may have been the best, but there was a span between him and the farmer that was not often successfully bridged. As a result the farmer has built as best he could without professional advice. This has often caused rural conditions to be anything but satisfactory, even where the standard of production on the individual farm was high.

It is with a view of remedying these evils that many agricultural colleges are just now developing courses in this new subject of agricultural engineering. In some of the larger universities containing colleges of technical engineering, the university authorities, recognizing that their engineering graduates were not solving the problems of the farm, have established departments of agricultural engineering in their agricultural colleges. They have considered this a new department more related to agriculture than to engineering, so it has been placed in the schools of agriculture and not in the schools of engineering.

These courses are not designed in any way to interfere with the work of the civil, mining or mechanical engineer, but rather to supplement them by carrying some of the general facts of engineering to the farm where they can be useful in helping to build a better country life. The application of these general facts to the problems of the country should increase instead of decrease the work of the old line engineer, who should be glad to see this new subject develop.

Probably the most important work of the agricultural engineer in the West will, for some time, be in connection with irrigation and drainage. The engineer of the past has known how to build the irrigation system, but here his knowledge usually ended. He rarely knew anything about the actual use of the water in crop production. The farmer, on the other hand, had an idea he could tell when crops needed watering, and that is about as far as he

could go. A man is needed who knows something of canal making and water measurement, as well as the best methods of applying water to the land. He need not know all the technical facts of the construction engineer, as he can consult with a technical man during the year or two that actual construction is going on, but he should be well grounded in agricultural facts to serve him during all the years that the water will be used for irrigation.

Similar conditions are encountered with drainage. It does not take great engineering skill to lay out a drainage system, but information concerning the nature and properties of the soil must be had in order to exercise good judgment regarding what land to drain and the manner of accomplishing it.

The phase of agricultural engineering coming nearest the actual operations of the farm is probably that connected with farm machinery. In the past the farmer has had to depend almost entirely on the implement manufacturer. He had to buy what was offered for sale, and if anything went wrong with a complicated machine it was necessary to get an expert from the factory. There is great need for men in every rural community who can act as local experts on questions that arise in connection with any of the machinery used on the farm. There is also a need for men to design new machinery from the point of view of the man on the land rather than of the factory. In addition to these specially trained experts, every student who is preparing himself to go back to the farm should be able to get the instruction that will enable him to handle properly his own machinery.

This condition holds for every other phase of agricultural engineering. There is a need for its subjects being taught in the agricultural colleges in order that prospective farmers may get the information they need, as well as to train experts who can give professional advice to farmers who are in need of help.

This is a day of great proficiency in the construction of buildings suited to the modern city. The convenience and the perfection of arrangement testify to the development of a high standard of architectural art. The buildings of the farm, on the other hand, like Topsy of "Uncle Tom's Cabin," are left to "just grow up." Instead of being designed in the light of modern knowledge, they are usually just built without any particular design. Occasionally a farmer wishing to be in style builds his house after some city design. He makes it high and narrow like city houses have to be made, and as a result he has a house that looks out of place on the farm, and is more adapted to entertaining company than being a comfortable home for a farmer's family.

There is need for great improvement in the method of constructing and arranging the out-buildings of the farm. The barns, stables, chicken coop, hog pens and fences, are rarely built to the best advantage. The whole question of buildings on the farm

needs more study, and is as important to the farmer as knowing how to properly judge his livestock.

Notwithstanding the favorable conditions for preserving health in the open country, the death rate of rural communities is often higher than in large cities. This is usually due to ignorance of the elementary principles of sanitation. The preservation of health on the farm is not often given much consideration. The water supply, the disposal of waste, the ventilation of the home, the nature of common diseases, proper food and clothing, are all questions that should be better understood by farmers and their wives.

If a man in the country is to get his full share of profits from his products he must have means of converting his raw materials into finished products. The beet sugar factory, creamery, milk-condensory, cannery for fruits and vegetables, pickle factory, flour mill, starch factory, and many other similar industries, always improve the conditions of the rural communities in which they are established. They usually make a good cash market for farm products, as well as furnish winter employment for farm hands. These establishments for the manufacturing of agricultural products must be encouraged, and the agricultural engineer, if properly trained, can do much toward establishing them.

An important branch of agriculture engineering is that connected with rural roads. The agricultural engineer should not concern himself with the making of city pavements nor should his main attention be given to making fine automobile roads for transcontinental tourists. His chief concern is with the road over which the farmer hauls his products to market and over which he travels in going to town for supplies. Millions of dollars are spent unwisely in the country every year, due to the fact that there are not enough men who understand the making of the ordinary country road. Every man who lives in the country should be familiar with the elementary principles of highway construction, and in addition there should be men specially trained to do supervisory work.

When the colleges of agriculture have had time to develop more thoroughly their courses in agricultural engineering, and the men who till the land understand better the problems of the rural community as a whole, and when there are men trained in this new subject who are prepared to give expert advice on the many perplexing questions that arise, then we may expect a rural awakening that will cope with the city building tendencies of recent years.

LOGAN, UTAH

My Debt

BY CLIFFORD WILSON

[In the June, 1914, M. I. A. oratorical contest, "My Debt" was one of the two Advanced Senior orations that was delivered in the final contest.—EDITORS.]

There comes a time in the life of nearly every person who has been blessed with ordinary intelligence, when the question regarding the meaning and obligation of life presents itself with unusual force. To some people life is but a compulsory estate into which they have been brought without first having been granted the privilege of accepting or rejecting it. To others, life is merely accidental—just happened to be, and in it they see no evidence of a divine hand or superhuman design. These two classes, however, are small, in comparison to a third, whose conviction is that life upon earth is a great privilege, and places the one who enjoys it under a binding obligation to the Great Giver.

In order for any man to be in a position where he may take a proper view of life, it is absolutely necessary that he possess all possible knowledge concerning its source and intended destiny. At once, with the contemplation of life, the questions will arise, "What is its extent? Does it consist only in that period of time marked between birth and death, or has there been a period before birth, and is there to be a period after death?"



CLIFFORD WILSON

To the greater portion of mankind the hope of a future, an eternity, is instinctive. In every surrounding is displayed the work of a Divine hand, pointing, as it does, to man as the masterpiece

of the Great Craftsman; and the thought that death should mark the end of such a creature as man is almost unthinkable.

With me the great buoyant element of my life is the abiding hope of a happy eternity. I am emboldened in the pursuit of a firm and constant purpose by the sustaining confidence given me by the whisperings of my inner self, that the way from the cradle to the tomb marks but a section of a great highway leading to glory and freedom, a conception of which hath not entered into the heart of men. I am as sure that I shall always be, as I am sure that I now exist. Though this body of flesh and bone may perish in decay, be taken back to mother earth, and lose all trace of human form, yet shall this ego, "I," be pressing on along a road that never ends nor had a beginning.

With Addison in his Cato I acclaim that

"The soul in her existence, smiles
At the drawn dagger and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years,
But thou shalt flourish in immortal youth
Unhurt amid the wars of elements,
The wreck of matter, and the crush of worlds."

If life is to rest eternally secure in the future, it has also been eternally secure in the past. There is but one eternity, the infinite future and the infinite past, joined in wedded unity at the altar of the living present. There can be no eternal future for that which has not had an eternal past.

We are naturally inclined to disregard the past because it is dead. Our uncertainty as to what the future holds in store for us keeps burning brightly the fires of hope of a life hereafter, while within lie, only smoldering, the embers of concern as to what our lot was before we came to this earth.

But, how can the past be known? No power of reason can lift the curtain that obscures from our view the stage of action beyond this world. Only one source of knowledge concerning an existence beyond the pale of this earthly career, past or future, is open to us, and that source has its head in God himself. The conducting channel lies in God's authorized agents—even those he has chosen and those he now chooses through whom his will is made known to the children of men.

One of the chief characteristics marking human beings is gratitude for favors received, and closely associated with it, though quite dissimilar, is a variable degree of selfishness. These two qualities will exert a potential influence upon any course I may contemplate through this life, and, together with the knowledge I have gained from my teachings, must constitute my guide.

In order to get my position in regard to the attitude I shall

take toward life, I question my selfish self thus: Do I derive any benefits from being here? Am I the recipient of any favor by accepting this life? Are my interests enhanced in any way by experiencing this season of seeming trial? The answer depends entirely upon my pre-earthly condition. Was I unhappy in that former state, discontented, bound, or limited in any way? If so, did this earthly career offer any relief or hold out any new possibilities?

We have not far to search for an answer. The story of human experience is a story of progress, of evolution, passing from lesser to greater, and the climax is reached in the definition to man's possible destiny—"As God is, man may become." But, in compliance with the great plan instituted in the beginning, there comes a time in the spirit world when further progress is impossible, except the soul be made complete. There must be a union of the spirit with an earthly body, and this union is only possible through the process of mortality. "For the spirit and the body constitute the soul of man," and it is the soul entire, and not in part, that may have the destiny of a Deity.

Herein lies the great benefits I receive from life. It is the opportunity of further progressing, the removal of an obstacle to my advancement, a breaking down of a barrier that arrested my progress, limited my field of action, and obstructed my path leading to the Great Goal.

Then, life is a privilege to be enjoyed, rather than an accident or an accommodation to some one else; and, does not my acceptance place me under a binding obligation to my Divine benefactor? How can I requite this debt? What is the medium of exchange between me and my Creditor? I cannot pay in money. I cannot pay in lands, ships or stores. Nor will anything I own constitute tender. It is something higher than gold; something higher than lands or ships that has in any degree the power to discharge my obligation. Only one thing is at my command, and that one thing is service. Service unto God through service unto his children. The rendering of service, then, being my only means of acknowledging my position, I am in duty bound to employ it; otherwise, what better am I than the dumb brute, if I refuse to show my gratitude?

If I am to be true to my nature, true to my Creator, to whom I owe my existence and all, I will resolve with the poet that

"This one thing will I do most gratefully,
I will accept the life God gives to me,
Wear it proudly, wear it boldly.
Molded and fashioned by his mighty hand,
He bids me take and see and understand.

O Life! I bow before thee reverently.
High Privilege! A gift so rare to take!
So, I accept, and for his sake,
Of this the life God gives the best will make."

The price of life is service. Through service only—earnest, sincere and willing service, yes, even unto the least of these my brethren—can I ever hope to show my gratitude, can I ever hope to discharge my debt.

TETON, IDAHO

Elder Wallace Strong, Wilson, North Carolina: "The elders in this conference report splendid success in their work, and attribute it to divine aid. President Strong spent a month holding branch conferences with the elders and Saints in the various counties.

The elders have many valuable and interesting experiences reported in the pages of their diaries. All eyes appear to be focused on the example of the elders, and often they are asked if all are as loving of dispo-



sition as they are, and as kind and true. We hope that the coming years and younger generations will prove to the world the divine mission of our work. Elders, left to right: Junius Caldwell, Carl Heyborne, Charles D. Johnson, Louis Cole; sitting, front row: Duncan A. Maxwell, Wallace Strong, Delbert R. Bennett.

Fatal Objections to the Evolution Hypothesis

BY ROBERT C. WEBB

[Third of a series of articles written for the ERA by Dr. Webb, on allied subjects. Each article is complete in itself, but students should read the whole series.—EDITORS.]

In the passage previously quoted from Professor Huxley we find him expressing the opinion that the class of birds "may have been evolved" from some representatives of the extinct reptilian order known as *Ornithoscelida*. This opinion he then attempts to enforce by a fairly detailed examination of the points of anatomical resemblance between the two types of life-forms, with particular attention to one of the smaller species, known as *Compsognathus*, which "was a bipedal animal," whose limbs, "in some respects, are more completely birdlike than those of the *Ornithoscelida*." On the basis of such resemblances as he points out, some zoologists have confidently stated that the ancestry of birds is settled, and that, whether the "intermediate forms" be discovered or not, the indications are too strong to permit of further doubt or discussion. The fact remains, however, that, in spite of all the actual and seeming resemblances between birds and saurians of the order mentioned, there is one all-essential point which has positively not been illuminated—and this is the derivation of the bird wing, not to mention the subsidiary, although highly important, matter of its feathers.

The wing, together with its involved power of flight, is so serious an obstacle to the hypothesis of organic evolution that the failure of anatomists to give it detailed attention is worthy of remark. As is familiar to most intelligent readers of the present day, the wings of all vertebrate flying animals, both living and extinct, are merely modified hands. That is to say, the wing of such an animal, structurally considered, is strictly the homologue of a five-fingered hand, the fingers of which have been very greatly lengthened; so as to act as a framework for the flying surface, intended to support the body of the animal in the air, as well as to assist in propelling him forward in flight. Such a "flying surface" may consist either of a teguminous membrane, as in the bat, presumably also in the extinct pterodactyls, or, as in birds, of a number of light, flattened, filamentose, overlapping, modified-bristle structures, known as feathers. There are also three types of wing structure, differing according to the number of the fingers

involved in forming the framework, also according to their positions. The first is the bat-type, in which the four fingers are arranged to spread out, and thus support the continuous membrane constituting the flying surface, leaving the thumb standing out at the top, to afford a means by which the animal can take hold of any object to which it may wish to attach itself, usually by the use of the claw. The second type of wing structure may be called the pterodactyl type, because found on representatives of the extinct reptilian order *Pterosauria*, and shows an immensely elongated fifth finger (the "little finger"), which acts as one side of the framework supporting the flying surface membrane, attached, probably, between it and the body and hind limbs of the animal; leaving three fingers and the thumb free for purposes of prehension.

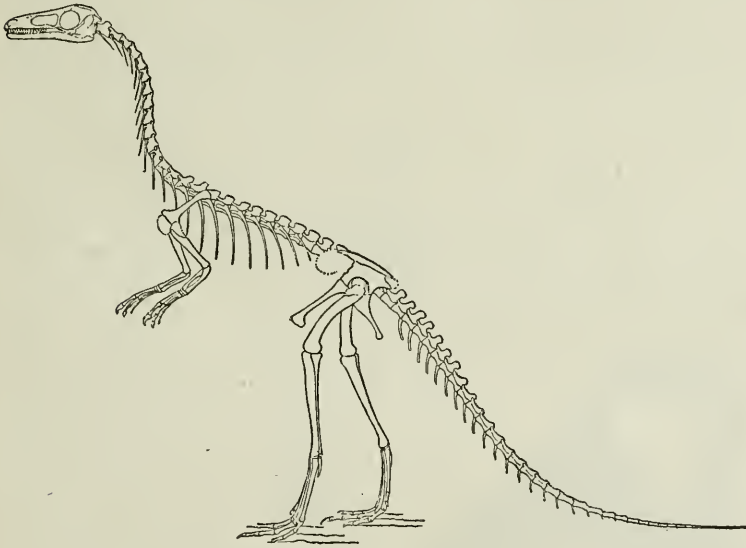


Fig. 1. Skeleton of the *Compsognathus*, an extinct reptile, standing about two feet high in the position shown. It is supposed to have walked habitually on its hind legs only.

poses of prehension. The third type of wing is that of the birds, which resembles the bat wing in the fact that the four fingers of the "hand" are involved in forming the rigid support of the flying surface, leaving the thumb alone free, but differs from the bat type in the fact that the flying surface is composed entirely of the overlapping feathers, the inner ends of which are inserted in the length of the "pinion," formed by ankylosis of the four fingers into a straight and inflexible unit. In most typical bird wings there are to be distinguished rudiments of but two fingers, ap-

parently, although in others, as is claimed, the suggestions of four fingers may be discerned in the bones.

Now, although the wing of every vertebrate type is quite homologous to the five-fingered hand, so far, at least, as the bony framework is concerned, the demand of enthusiastic theorists that we accept the proposition that it was actually developed from a true hand—which is to say that an animal possessing only a true hand, useful either for prehension, or for elastic support of the body, actually begat, by natural generation, remote descendants having the primitive hand elaborated and enlarged so as to form a wing capable of flight—is merely making an enormous demand upon human credulity. This statement gains particular force when we consider that the geological record, be it perfect or imperfect, furnishes not one remotest suggestion as to any supposititious stages of development, through which an original true hand grew into a wing, nor even the smallest element of circumstantial evidence that any such process ever took place on earth. In addition to this, as a moment's reflection will show, the development of the power of flight demands the production, not only of an efficient wing, of such expanse of surface as would enable the animal to lift its weight from the ground, but also such further modifications of the total structure of the body, as would enable it to assume a position in the air, in which it could propel itself forward, with a minimum of resistance from the condensation of the atmosphere in front of it. The importance of this consideration increases considerably in view of the experience of



Fig. 2. Skeleton of the *Pterodactyl*, one of the Pterosaurs, or flying reptiles of the Jurassic Age. This species (*Pterodactylus crassirostris*) measured about twelve inches from top of skull to tip of tail. It had membranous wings, the web being supported by one greatly elongated digit, while the other four digits of each wing were free and clawed.

engineers with practical flying-machines, or "aeroplanes," by which it has been demonstrated—according to published calculations—that the pressure of the air, condensed by continuous displacement in the forward movement of the apparatus, shows an increase, expressed in pounds per square inch of flying surface, in direct ratio as the square of the velocity of the machine, expressed in foot-pounds per second. Human ingenuity has taken advantage of this fact to so shape the artificial flying surface, or "plane"—it is really a true "geometric curve," or projected

"helicoid," set with the smaller arc to the front—that the front pressure really co-operates with the thrust-velocity imparted by the movement of the propeller, to support the contrivance in

the air. Nature has accomplished the same ends by somewhat different devices, but, in both cases, as we find, the smallest possible vertical resistance is offered by the horizontally-moving "flying-machine;" and this is a mechanical necessity in successful flight by any form of apparatus.

From data furnished by the science of mechanics, therefore—and this is the department of knowledge which has been foremost in the work of building the fabric of our civilization—we may confidently assert that, while it is possible to conceive that, given an efficient wing and a general physical structure calculated to reduce resistance in flight, the power of flying could have been increased from the merest beginnings to the highest reach, it remains true, nevertheless, that a structure, in some real and effective sense, calculated for this form of travel, must have existed before even the humblest beginnings could have been attempted. But, as is perfectly evident, mere specialists in anatomy, ancient or modern, could hardly be expected to realize such conditions; and the geological record is utterly silent upon transition forms in the

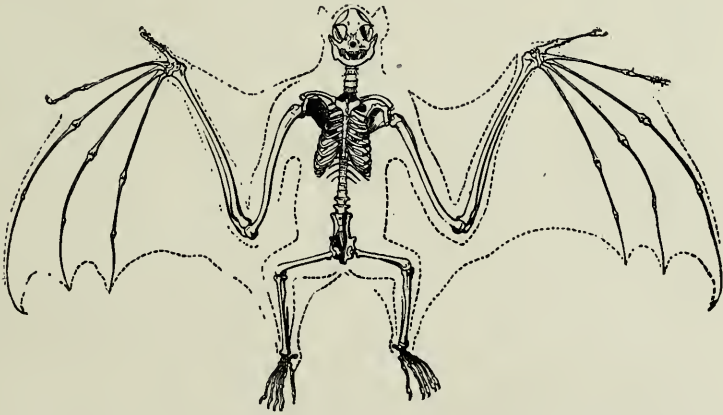


Fig. 3. Skeleton of the Fruit Bat, *Pteropus*. Note that each membranous wing is supported by four digits, the remaining digit or "finger" being free and provided with a claw. Compare with Fig. 2.

alleged development of birds, bats or pterodactyls from previously-existing flightless ancestors. Professor Huxley, to be sure, has large hopes in the analogies offered by the order *Ornithoscelida*, particularly by the representative known as *Compsognathus*, in which he finds a birdlike conformation of the sternum (breast bone) and greatly elongated hind limbs, like "the short-winged, flightless, ostrich tribe among birds." He fails to specify the fact, however, that his *Compsognathus* was, in all probability, a jumping animal, such as is the kangaroo, and possessed much short-

ened fore limbs, which furnish very unpromising beginnings for wings of any degree of efficiency. Such animals, like the "ostrich tribe among birds," with which he compares them, might have been degraded forms, which, on the theory of variation, have lost the power of flight, with persistence in the habit of running on the ground, or of jumping, or hopping, like passerine birds. In such animals, as in the "ostrich tribe," the consequent immense development of the legs would largely embarrass any efforts of nature to increase the power of flight. Thus, if the "ostrich tribe" is a transition form, it is certainly a transition in the process by which some particular structure—in this case the wing—is undergoing a modification essentially toward atrophy and ultimate disappearance; as is well demonstrated in such closely allied, or analogous, forms as the extinct *Dinornis* of New Zealand, or the *Apteryx*, in which the fore limbs, as wings or arms of any kind, have utterly disappeared. Such facts evidence also that, in structures most closely suggesting the possibility of derivative variation, the evidence points to the conclusion that such variation is in the direction of degradation in some particular function—thus the horse loses four of his toes, apteryx loses his fore limbs and whales lose their hind limbs—which is in no sense typical, or even indicative, of the supposed process by which such functions or organs were originally developed out of simpler elements. Until, therefore, we learn of some evidences more conclusively convincing than mere anatomical analogies and resemblances, we may safely rely upon the statement that the wing of the flying animal of any order furnishes the one all-sufficient refutation of the doctrine of descent in the sense assumed by Spencer. It is more than that: mechanically considered, it is an excellent argument for "purposive design" and "special creation," although, as already admitted such theory of origins need not compel us to deny all possibility of variation. There seems to be good "presumptive or circumstantial evidence" in favor of considerable variation in the direction of degradation and atrophy of function and structure. Indeed, cases of this kind of variation furnish by far the greater number of "evidences for organic evolution" (of the Spencerian type) offered by anatomists, from Huxley to the present day.

There are, however, several other structures and organisms in nature, in the examination of which precisely similar conclusions seem nearly inevitable to the observer who bears in mind the fundamental principles of physics and mechanics, which certainly enter into such matters as properly as any consideration of structural resemblances. In short, in judging of the sufficiency of any such theory as that of organic development, which assumes a steady progress from simple to complex, from "low" to "high" in the structural scale, we are very much in the position of jurymen

set to determine the guilt or innocence of an accused criminal on the basis of "circumstantial evidence." The whole question before their minds lies in the consideration of the possibility of a "reasonable doubt," which implies that some other explanation than that argued by the prosecutor may be assumed. In the case of derivative descent, the total silence of the geological record on the matter of "transition forms" where they are most sorely needed; the conclusion of Huxley and other competent anatomists that some of the most suggestive "intermediate types," as already seen, are more properly "intercalary," or exceptional, rather than "linear;" and the total failure of some of his most confidently urged analogies of structure to account for the supposed variations in form, throw the whole matter into the category of "circumstantial evidence." Nor are the most serious of "reasonable doubts" eliminated. Another example of this is to be found in the following passage from the late Duke of Argyle, who, although "a lord of high degree," was a scientist of no mean equipment. In course of discussing several leading difficulties in the way of the evolution theory, he writes:

"The case which presents all these problems in the most striking form is the case of the Whales, and especially the case of that species which, from the commercial products of its organism, is most widely known. Both the organs which in this creature are present as rudiments alone, and those which, on the contrary, are very highly developed and most wonderfully specialized, are equally significant. Constructed exclusively for oceanic life, it yet possesses in a rudimentary form some of the most characteristic bones of the terrestrial mammalia. Upon the assumption that no organic structure can possibly have any other origin than ordinary generation, and that they can never have been originated except by actual use, nor be found incomplete except as the consequences of disuse, then of course the conclusion seems unavoidable that the Whale is the lineal descendant, by ordinary generation, of some animal that once walked upon the land. Accordingly, I have heard a very high authority on biological science declare that not only did he accept this conclusion, but that he could conceive no other solution of the problem presented by the facts.

"Yet it is evident that it rests entirely on the two preliminary assumptions above specified. Of the first of these two assumptions—that no organic structure has ever come into existence except by ordinary generation—we cannot even conceive it to be true. But putting this aside, of the second of the two assumptions, namely, that organic structures can never have been developed except by actual use, it may be confidently said that it is certainly unfounded. We cannot be sure



Fig. 4. Skeleton of the *Dinornis*, an extinct wingless bird of the Quaternary Age or Recent Epoch of geologic history. The species here shown (*Dinornis giganteus*) lived in New Zealand; it probably attained a height of twelve feet.

that the calling into existence of new germs—a process in which the whole animal world must confessedly have begun—is a process which was adopted only once, and has never been repeated in the whole course of time. We cannot, therefore, be certain that the Cetacea, which constitute a very distinct division in the animal kingdom, have not thus begun, with predetermined lines and laws of growth which stand in close relation to the development of all the terrestrial mammalia. But, even if we adopt the assumption that this alternative is impossible or inconceivable, the second assumption is certainly unjustifiable—that by the methods of ordinary generation rudimentary organs can never have arisen except by actual use, nor can have been atrophied except by subsequent disuse. The whole course of organic nature contradicts this assumption absolutely. All organs pass through rudimentary stages on their way to functional activity. And if ordinary generation has been made to do the work of forming new species, the original germs in which the process began must presumably have passed through the same characteristic steps.

* * * * *

“There is, perhaps, no creature so highly specialized. The baleen in the mouth is one of the most wonderful cases of an organic apparatus expressly made for one definite and very peculiar work—namely, that of forming a net or sieve for entangling and catching the millions of minute crustaceans and other organisms which swarm in the Arctic seas. It is one of the structures which classifiers call aberrant—cases

in which the directive agency—evidently supreme in all organic development—has pursued a certain line of adaptation into the rarest and most extreme conditions determined by a very peculiar food. In the pursuit of that line of adaptation it is really not much of a puzzle that one particular element in the vertebrate skeleton [teeth] should be passed over and left, as it were, aside, because it is a part of the original plan which could be of no service here. There is no rational ground for supposing that this particular bit of internal structure must necessarily have been developed into functional use in some former terrestrial progenitor. Organic beings are full of structures which are variously used, and of others which are so embryonic that they can never have been of any use at all. On the other hand, it is a very violent supposition that the external structure of the Whale can



Fig. 5. The *Apteryx*, a wingless bird of New Zealand; not yet extinct though diminishing in numbers. It is in size about equal to an ordinary domestic hen.

ever have been inherited from a terrestrial beast by the normal processes of ordinary generation. The changes are not only too enormous in amount, but too complicated in direction, to lend themselves to such an explanation. The fish-like form of the whole creature—the provision of an enormous mass of oily fat, called blubber, completely enveloping the internal organs, for the double purpose of protecting from cold those organs which are dependent on a warm mammalian blood, and of so adjusting the specific gravity of the whole creature as to facilitate flotation on the surface of the ocean, where alone respiration can be effected by the mammalian lung—the development of a caudal appendage which does not represent the mammalian tail, but is constructed on an entirely different type—the assigning to that tail

a function which it never serves in the mammalia—that of propulsion in the medium which is its habitat—all these, together with the baleen in the mouth, constitute an assemblage of characters departing so widely from the whole mammalian class, that if the creature possessing them has acquired them through no other process than ordinary descent from parents which were terrestrial beasts, then we are attributing to ordinary generation everything which is intelligible to us as a truly creative power. The stages through which such an enormous metamorphosis could only have been conducted, if they were sudden and rapid, would have been visibly a creative work; and if they were slow and gradual they must have followed certain lines of growth as steadily, as surely, and with as much prevision, as we can conceive in any intellectual purpose of our own. Nothing, therefore, is gained by those who dislike the idea of rudimentary organs being regarded as provisions for a future in some one original Plan, when they try to escape from that idea by supposing that this rudimentary condition

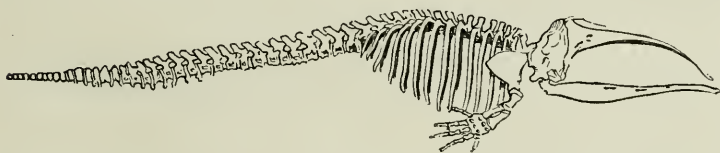


Fig 6. Skeleton of a *Whale*. Note the absence of hind limbs, and of teeth; also observe the greatly developed tail. The tail is horizontally flattened and serves as a means of propulsion; its movements are vertical, thus presenting a marked contrast to the lateral motion of the vertically flattened tails of fishes.

can be due to nothing but degeneration. That element of prevision of, and provision for, the future, which they choose to call the supernatural, pursues them through every step of their substituted fancies—and that, too, in the case of the Whales in a more immanent degree.” —“Organic Evolution Cross-Examined.”

In reading this passage, one must be impressed with the fact that the belief in the hypothesis of evolution, as a sufficient explanation for the appearance of all life-forms on the earth, partakes very essentially of the nature of a “faith that could remove mountains”—except, as is evident, it does not remove them. When we attempt by a merely empirical theory to explain the facts of life, we speedily find, as the writer above quoted sufficiently indicates, that we are ascribing to our “mere natural agency” the acts and attributes of a transcendent and supernatural Creator. This may seem no particularly strong objection in the minds of some readers, who will doubtless seize such an opportunity to enlarge upon the near-miraculous power of the “evolutionary force” in nature. It is well to understand, however, that, if this is the case, we may assert that science (codified knowledge) has nothing to do with it, and that in making such exaggerated claims for any alleged “natural force,” we are fairly outriding the strict and proper bounds of science, have developed a cerebral “short-circuit,” and become philosophical speculators. Science has nothing to do with discussing divine and supernatural creative activities, “under an-

other name:" that is lexicology, not natural science. It should treat nature precisely as an engineer treats a machine, calculating the contrivance by the possibility, under given conditions, of producing the known effects to be ascribed to known causes, the several forms of energy, etc. If one claims or assumes a form of energy not familiar to science, and whose effects are not understood in its laws, and demonstrated capable of producing the desired, or supposed, results, he has merely contrived a new kind of "Keely motor," which will not "mote," as the newspapers used to express it facetiously; and that, in spite of the fact that, like Keely, he is able to persuade a Leidy, or other scientists, that he is "on the track of some tremendous, undiscovered form of energy," he has not made good his claim. The whole question is, then, as to whether any definition of the "natural forces" supposed to be back of the avowedly "mechanical" theory of evolution, there has been presented any scientifically consistent and intelligible explanation for wings, whales, and other "aberrant structures." If not, the theory is proved, in so far forth, insufficient, illogical and unscientific: hence, also, untrue.



BOYS' HALF-ACRE OF POTATOES

In a field at Rigby, Idaho. W. S. Burton, Stake Vocation Supervisor. The boys are Kenneth and Golden Groom. They have a field to be proud of.

Symbolism—The Larger Issues of Life*

BY W. S. LANGTON, PROF. OF MATHEMATICS AT THE UTAH AGRICULTURAL COLLEGE, FORMERLY OF COOPER INSTITUTE, NEW YORK

This splendid audience will pardon me, I am sure, if I address myself almost wholly to the graduating class. There are a few of its members who studied with me in years gone by, and this fact serves to establish a sort of personal relationship between us.

Life holds out to us the promise of rare gifts and beckons us through the years. Taking these gifts as we come up to them, the day in which we receive them becomes to us a memory. And so it happens that there are days in our lives that, because of some precious memory that they hold, stand out from other days. This day will ever remain to you as such a one, for it is at once a completion and a commencement.

You will be offered today the congratulations of your many friends, and the good wishes of this community and of the state will go with you as you go out into a busy world. You will be received into membership in the Alumni Association of this institution, with the hearty good wishes of the men and women who constitute its present membership, and in nameless little ways you will be made to feel that you have come into new and more interesting relationships with the affairs of men.

It is entirely fitting that this should be so, for you have had the courage to face the trials incident to student life, and the perseverance to follow, year after year, a directed course that has led you at last to this commencement. It is to distinguish one's self, to be named among the fewer than five hundred of the many thousands of young men and women who have matriculated here at some time during a score of years to complete the prescribed course of study for the obtaining of a degree.

You have come up, so to speak, out of the crowded places yonder in the valley, onto the bench lands where you have larger range of vision: the uplands lie yet beyond, reaching at last to the summits of these towering mountains. These gained, the "beauty and the majesty of earth spreads wide" before you and you may see out to the throbbing, pulsating, heart of the world.

*An address to the graduating class of the state Agricultural College, 1914.

It is sometimes a serious matter, this coming out of the valley to the uplands, and if today is a day for congratulations, it is as truly a day in which to face a new responsibility. Little more than a score of years ago you might have seen in the little towns of this beautiful valley, Indian boys and white boys together, throwing stones at night hawks as they sat asleep on the dead limbs of trees that grew along the streams; but as the white child came to his commencement, the responsibilities of white life fell upon him, and he began to till the fields. Even so the responsibilities of the new life are upon you, and you are to find your place among skilled hands, trained minds, and awakened spirits. Nor is the responsibility all yours. This splendid institution which henceforth stands sponsor for you feels an added responsibility. Today your alma mater presents you to the state and to the nation, as her chosen sons and daughters, and declares over her hand and seal that you have been faithful in the discharge of duty, obedient to counsel, and that you have been trained for service among men and women who toil. She certifies that you are of good moral character, exemplary in your lives, clean in mind; that you have faith in yourself and in your fellows; that you have courage, and patience; and that you will do the things that come to your hand in a thoughtful and painstaking way. She certifies, moreover, that you have received such training of the mind as to enable you to meet the problems of life and solve them in an expert way. Nor do we mean here those problems only for whose solution you have received special training, but you will be expected to meet problems that have to do with our political, social and spiritual life, and to apply to their solution the methods of a trained mind. Large sums of money have been expended by the state upon your education and she has a right to expect that you will live your lives in a big way. One cannot live life in a big way who does not see life as a big thing, and to see life as a big thing one must have reduced the laws of true living until they are few in number, and these should underlie principles that are fundamental. These fundamental principles will be found to be well nigh independent of time and place, of association and environment. They often lie completely hidden from the observation of the untrained, and always from the vision of those persons who see life only through narrow prejudice and who measure life by standards that are dependent upon time and place and association. The world's greatest science was founded upon five postulates or fundamental truths, and the changing of one of these has in the last half century opened up a new world to the gaze of the intellect. It is upon the smallness of the number that stress must be laid, and while they must be as nearly fundamental as our limited experience will allow, it is not necessary to assume that we shall not

find as we progress in knowledge that some or all of them were dependent upon other truths still more fundamental.

At the very foundation of all right living must be found that indefinite and yet very definite something the world calls character. It may be worth your while to remember that in some things pertaining to morality and its bearing upon character-forming, you have received in this institution such training as is scarcely to be found elsewhere outside of Utah. Men may be found who will defend the living of life to other standards than those that have been set for you, but you will nowhere find a right thinking man who will condemn a life that measures up to these standards.

What shall we say is the second of our few fundamentals? Mr. Chesterton once said, if you wish really to know a man, the most practical question to ask is, not about his occupation or his club membership, or his party or church affiliations, but what are his views of the all-embracing world? What does he think of the universe? Dr. Keyser says upon this same subject. "Nothing is quite so practical in the sense of being effectual and influential, as the views men hold, consciously or unconsciously, regarding the great locus of their lives and their cosmic homes."

Every man, whether he be of trained or untrained mind, is influenced in very large measure by the conception he holds of the universe. The whole philosophy of life underwent a reconstruction when, in the days of Copernicus and Galileo, the earth was removed from the place that had been assigned it before the days of the Ptolemys, and the sun was given the center position of our planetary system.

When it became known that this earth had sister planets revolving in orderly fashion about the same sun, and when the further fact became known that each star that is visible in the moonless sky is a sun having its system of attendant planets, man seemed to have been deposed from his position as the especial creation of an all wise Creator. Not until a complete readjustment of ideas came, and the splendid minds of Kepler, Newton, Barrow and others of their like were applied to the task of giving to mankind a proper conception of the creation of worlds, did the ordinary man find his place in this vastly enlarged world system. But these readjustments of ideas come at first to the few, and a long time often passes before the effect of a new philosophy is felt by the many. Only a week ago a six-word message was flashed under the sea telling the astronomers of the Lowell observatory that the great Nebulae in Vergo, upon which the telescopes of astronomers have been turned for many months, was beginning to rotate and a new world was known to be in process of formation. We have come to know that "of making of worlds there is no end," and you may well ask your-

selves, what are my views on the "all-embracing world," what views "do I hold regarding the locus of my life and my cosmic home?"

Again, in order to live life in a big way it is necessary to sense and to interpret aright the spirit of one's age. It is not a difficult matter, as we look back over the past, to see what the influences were that controlled the thought of the last half century. It may be well called the period of scepticism, if indeed it may not be called the period of infidelity. The writings of Darwin, Huxley, Spencer, Tyndal, Helmholtz and others were the principal sources from which its inspiration was drawn. Smaller minds than these failing to understand the message of these great minds drew wrong conclusions from the sequences of facts presented by these scientists, and the schools and colleges were filled with little fragments of truth wrongly applied and harmful in their influence. Libraries throughout the land were besieged by persons inquiring for books upon the new evolution, and all sorts of misunderstandings spread abroad in the land.

Following fast upon the heels of the new evolution, came what has come to be known as Modern Criticism. Again the harmful influence of the new movement was due not so much to the teachings of the big minds in the movement, as to the influence of the little minds that attempted to interpret a message which they did not understand. William Rainey Harper, Marcus E. Dodd, Geo. Adam Smith, and scores of other brilliant and scholarly men declared that a more rational and reasonable arrangement of the matter that made up the scripture was possible, making it easier to distinguish the writings of the author of a book from the foot notes and interpolations of editors. Not a line was to be omitted from the scripture, not a truth changed. The avowed purpose was to stimulate interest and to strengthen faith, but their work interpreted by others did much to destroy the very thing these great minds intended should be stimulated into healthful activity. Again, libraries were besieged by readers who called for books on Modern Criticism and many came to feel that the Bible had been taken out of our lives. What has been said upon the spirit of this period is necessarily so fragmentary that it may easily be misunderstood. It is well to remember that it would take a volume to properly amplify this fragment. It is not important save to indicate a tendency and to properly unfold before you the parchment upon which is written the spirit of a passing age. It is of the utmost importance, however, that you should recognize the fact that you are walking forth into the world at the breaking of a new dawn. A quarter of a century hence, when some one of your members shall occupy this position, he will be permitted to tell quite a different truth.

The spirit of the time has changed, and among college men

you will frequently hear the prediction that we are just beginning on a period of a return to faith such as the world has not known since the days of the renaissance. To know how wide-spread this movement is one needs only to ask librarians what is being read; to sit at table with the faculties of science and philosophy in our universities; to attend the gatherings of the authors' club of America; and to listen to the lectures of exchanged professors from abroad, delivered before cultured audiences in our American Universities. You are fortunate in that you are coming into the world's service at such a time as this, and you will be permitted to spend the active years of your lives in a period of reconstruction.

Permit me to name one more thing that must be kept in mind by one who hopes to live his life in a big way. There are many domains in which the human mind operates and out of which it gathers knowledge, and the better your training the more richly and fully can you live in other domains than the domain of sense.

These domains are so related that the things that are begun in one often find their completion in another. The domain of sense is usually identified with the world of light and sound and taste and touch; it is the world of perpetual things. The beasts of the field are confined wholly within its borders; and the unthinking of mankind, and the demander of signs, see little that lies beyond the range of perception's light. It is in the world of sense that many of life's sequences have their beginnings, but their limits lie beyond its borders in the rational world. In the world of sense there are manifold motives of varying velocities of fast and faster, slow and slower, but no rest. Rest is a limit of a sequence of decreasing velocities in the sense domain, but the idea *rest* is a pure concept and exists only in the world of the rational. Poincare in his *New Physics* points out most beautifully that the measure of length, and all other measure, for that matter, exists only in the rational domain, *i. e.*, as concept. Though we can measure as accurately as 3-10,000 of a m. m., a millimeter does not exist in the world of sense. Measures are limits of sequences that take rise in the world of sense. In mathematics you learned that the word limit always denotes something that from the point of view of some domain is an ideal in the sense expressed. A limit does not belong to the domain of the things it limits: we do not realize our ideals in the world in which they are formed.

This rational or conceptional world transcends the domain of imagination as radically as it transcends the world of sense. You learned in your freshman days that straight lines are one dimensional figure and that they intersect in points: circles of

two dimensions and they intersect in one dimensional figure, *viz.*, lines; that spheres are three dimensional and intersect in two dimensional figures, *viz.*, circles. But these all have existence in the world of sense and there is associated with these figures a definite language.

Having learned to speak their languages and to verify its truth-revealing power in the world of sense, we may pass over the border line into the world of the conceptual, the world of thought, of logic, of reason, of analysis. Once over the border line with our language, or symbolism, or ritual, if you please, as a vehicle for thought, many and startling truths unfold themselves, and these again may be carried back by the same process over the border line into the world of sense. For example, you will find that lineoids which are of fourth dimension and therefore without existence in the world of sense, or yet in the world of the imagination, will intersect in three dimensional figures, which are in the world of sense. You will find that there are a definite number of different types of lineoids and that they intersect in a definite number of distinct three dimensional figures and that the whole thing is so simple that the figures in which the unimagined yet existent lineoids intersect have been constructed by a youngster in his sophomore year. Thus we have come upon a world whose existence can no longer be doubted, though it lies beyond the world of the imagination. The conceptional world is something more than the holder of the limits of sequences that have their origin in the world of sense, for there originate in it other sequences whose limits lie, for the reasons already given, in the sub-rational domain. Plato knew this fact and in the *Symposium* he voices this thought in the speech of Socrates, who is supposed to have these words from Diotima: "These are the lesser mysteries of love, into which even you, Socrates, may enter; to the greater and more hidden ones which are the crown of those, and to which, if you pursue them in a right spirit, they will lead. I know not whether you will be able to attain. * * * the true order of going or of being led by another to the things of love, is to use the beauties of earth as steps along which he mounts upwards for the sake of that other beauty going from one to two, and from two to all fair forms, and from fair forms to fair actions, and from fair actions to fair notions, until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is. This, my dear Socrates, is that life above all others which man should live, in the contemplation of beauty absolute."

But this beauty absolute is not a thing of the rational world, for in the rational world we know only sequences of beauty, and the limits of these sequences are to be found only in the sub-rational world. They are the sub-rational concept of perfect

beauty. Omniscience is another such idea. We think of knowledge as having some kind of extent, and we often figure it as enclosed in a sphere of ever-widening radius. We expand it into an ever-widening sequence whose limit we call omniscience. If we attempt to deal with omniscience in the ways familiar to the rational world we shall come upon difficulties and contradictions. Thinking is in the domain of the rational; omniscience is the absence of ignorance and is above the rational. So with the other attributes that are commonly ascribed to Deity, *viz.*, eternity, omnipresence, unchangeableness, absolute goodness, all of these are the limits of sequence that take rise in the rational world, but they cannot be dealt with in the ways familiar to the rational world. So modern philosophy has come to be a discourse on limits and limiting processes, and by this means modern philosophies are resolving the contradictions and expounding the paradoxes that troubled the logician who attempted to reason by means of syllogism. Modern philosophy is as much in need of a symbolic language as is modern physics, and the truth-revealing power of the symbolic language is destined to do for philosophy what it has done for the world of physics. Only by means of such language is it possible to penetrate into the far corners of these different worlds of which we have seen a glimpse. Profs. Whitehead and Russell of Oxford have formulated such a language. In a series of lectures recently delivered before the departments of philosophy in Harvard, Columbia and Princeton, Prof. Russell pointed out many errors that had been made by earlier philosophers and that could be detected only by use of a symbolic language. By means of this language we are able to establish not only a definite doctrine of limits of sequences and of limiting processes, but of other stately doctrines as well that for years have lain just in the outer fringe of thought. The concepts of invariance and of infinitude that form so long a part of the mathematical world, what are they but the ideas that have ever been the chief of life's hopes and dreams, of that which has ever been the object of its deepest passion. The great minds of the world have been given to the search for worth that abides, the finding of permanence in the midst of change, and the discovery of the presence in what has seemed to be a finite world, of being that is infinite. If one finds in oneself that which is independent of condition or circumstance; the aspiration that transcends temporal desire; the touch of the infinite; the love that fails of full expression; these all unite to give us our faith in immortality and make us demand for ourselves a life in a transformed world where we shall come upon the limits of the sequences that have their beginnings here, and where we shall realize our highest ideals. To you, young men and women, all these domains in which the mind operates are open, and this is the chief advantage to be gained from your

education. Remember that the human spirit is susceptible of a variety of lights, and that it lives at once in a corresponding variety of worlds. We have spoken only of the worlds of sense and reason, but the worlds of imagination and of emotion are equally real and equally independent. The world of emotion is full of things that, save by gleams and intimations, are not revealed in the worlds of perception, or imagination, or in thought. It is the world of the good, the true and the beautiful; of the spirit of art and hope, of aspiration, of faith, and of religion. You will do well to spend much time there, for there are in it poetry and song and beauty; it is the veriest school of peace.

There are many who entertain an honest doubt as to the existence of these worlds, and who deny the truth-reverting power of symbolism, but the day is gone when they can assume to deny their existence because of superior knowledge. Men are coming to know that what has been regarded by many as a meaningless symbolism has in reality a wonderful power for revealing hidden truth, and that the Greatest of all teachers gave a vital truth to the world when He said that the means of keeping in touch with Him is through the symbolism of the sacrament.

Young men and women, may we hope that, as you go out from this commencement into the world's service, you will look for the larger issues of life, and that as you continue to gather information and increase in knowledge you will transform it into wisdom, until she shall come to be your companion and friend. Then it shall transpire for you as it did for the great psalmist that "her ways are ways of pleasantness, and all her paths are paths of peace." I thank you.



Photo by K. N. Winnie, Nome, Alaska.

REINDEER

Feeding on arctic moss, their native food. This is a part of a herd of one thousand.

Hebrew Idioms and Analogies in the Book of Mormon

BY THOMAS W. BROOKBANK, ASSOCIATE EDITOR OF THE "MILLENNIAL STAR"

VIII

19. *Indefiniteness sometimes a result of the use of nouns in construct relation.*

It is interesting to note that an indefiniteness in meaning is sometimes occasioned by the use of nouns in the construct state. In such cases the sense has to be gathered from the connection.

Prof. Greene gives illustrations as follows: "the zeal of Jehovah," which he feels, and "zeal of the people," which is felt for them.—*Heb. Gram.*, par. 254, A. a.

There is no difference in construction here, yet the difference in meaning is as great as that which exists between subject and object.

BOOK OF MORMON EXAMPLES

While not identical in every respect, the meaning, nevertheless, in the first example, must be gained from the context; and in the second, from certain conditions which would naturally govern in the case. (a) "prisoners of the Lamanites."—Alma 53:1, 5. Directly opposite to the most apparent meaning of this phrase, these prisoners were not soldiers who had been captured by the Lamanites; but were Lamanites who had surrendered as prisoners of war to the Nephites; (b) "beasts of prey."—II Nephi 5:24; Enos 1:20.

While it is not our province to say that the Lamanites had not in the days of Nephi and of Enos become so degraded that they would eat such animals as we recognize as "beasts of prey," it is evident from the fact that these people lived on flesh alone, as Enos informs us in chapter 1:20, that the wide difference which exists between subject and object should be observed when interpreting the meaning of "beasts of prey," in these passages. How can any one suppose that the wild and ferocious beasts, which are truly "beasts of prey," would be hunted for food by a numerous people, while the more easily entrapped and less dangerous animals would be passed by. The "beasts of prey" spoken of by Nephi and Enos were doubtless those of any and all kinds which the Lamanites made *their* prey.

It is not claimed that it is a Hebraism to express the relation of nouns so as to cause at times an indefiniteness in meaning, such

as we have just noticed. It is simply an incidental to the construct state of nouns in the Hebrew, and to equivalent constructions in English in some cases; but as an incidental, merely, it is of more value to our cause than if it were an evident Hebraism, for what imposter would think it worth while to go into the nooks and corners, so to speak, for material in order to put his work on a Jewish foundation, when the open field afforded him all that was needed. This gleanings of the field shows ownership equally as well, or perhaps better, than the robbery of a few choice sheaves does.

20. *Passive participles in construct relation.*

Passive participles in the Hebrew may be put in construct state before the subject of the action, as, "smitten of God"—Isa. 53:4; *Heb. Gram.*, par. 254, 9 b.

According to the usual English construction, when using passive verbs or passive participles the subject of the action is generally preceded by the preposition "by;" as, "he was esteemed by many," not "of many." The Book of Mormon, however, in numerous passive constructions, follows the most strict rendering of the Hebrew construct relation, and uses "of" before the subject of the action, contrary to the English idiom in general, as,

ordained of Nephi, III Nephi 7:25.
 favored of the Lord, I Nephi 3:6.
 called of him, III Nephi 5:13.
 given of God, II Nephi 11:4.
 given of Jesus Christ, III Nephi
 11:25.
 commanded of him, II Nephi
 33:11.
 blessed of the Lord, I Nephi 3:8.

judged of God, Mos. 2:27.
 instructed of the Lord, I Nephi
 17-18.
 warned of the Lord, Omni 1:12.
 called of God, II Nephi 6:2.
 forbidden of the Lord, Mormon
 8:18.
 visited of the Lord, Mormon 1:15.
 inspired of God, Moroni 7:13.

21. *Active participles may also be put in the construct state before the object which they govern.*—*Heb. Gram.*, par 254, 9, b—as, "restoring (of) the soul," and "loving (of) thy name." From the Book of Mormon some examples of this kind are submitted, as,

knowing of the prophecies, Alma 43:23; knowing of their courage, Alma 62:19; knowing of their spirit, III Nephi 3:4; knowing of their hatred, III Nephi 3:4; knowing of their weakness, III Nephi 4:24; exceeding of all beauty, I Nephi 11:8.

From what has already been observed respecting the use of equivalent forms for the Hebrew construct relation, as found in the Book of Mormon, it is manifest that that work, in this respect, is so largely founded upon Jewish construct models, that, may we not justly say, it is a volume abounding in illustration of them in terms which English people can understand? That work is characterized by the use of "of," as fully as it is by "and."

22. *Concerning the use of "therefore."*

To those who are not aware of the meaning which the ancient Jews frequently gave to the word in their language which is translated "therefore" into ours, the following remarks respecting this point will doubtless prove interesting, and may serve to remove not a little perplexity from the minds of many who have noticed that this word is sometimes employed in the Book of Mormon where it is not at all proper, according to its English signification of "for this" or "that reason," or "consequently," or "by consequence." In this sense that work often makes palpable mistakes when using it; but we shall find that in these instances, of supposed misuse and ignorant blunder, there is concealed a strong testimony respecting the Hebraic origin of the book in question.

Turning to the *Bible Hand Book*, by Dr. Anger, par. 290, we read this statement:

"Therefore itself generally expresses an inference or conclusion from what precedes; but it sometimes indicates that the sentence has been interrupted by a parenthesis, or is repeated; and means, 'as I said before;' or, 'to resume.'"

The author then gives several references, but for the convenience of our readers, a few passages shall be quoted in full:

"The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone: (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) When the people therefore saw that Jesus was not there, neither his disciples"—John 6:22-24.

In this question verse 23 is parenthetical, and "therefore" in verse 24, does not have its usual English meaning, but instead, that of "to resume." Again:

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians. * * * Now therefore, behold the cry of the children of Israel is come unto me."—Ex. 3:7-9.

"Therefore," in this quotation, has the sense of "as I said before, referring to verse 7.

For additional illustrations see, with connections, Mat. 7:24 (to verse 21); I Cor. 8:4 (to verse 1); Gal. 3:5 (to verse 2); Eph. 4:1 (to chap 3:1); Deut. 11:1 (to chap. 10:12) and 11:8 (to chap. 10:13).

BOOK OF MORMON EXAMPLES

"And these are the names of the cities of the Lamanites which were converted unto the Lord; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war; and they were all Lamanites. And the Amalekites were not converted save only one, neither were the Amulonites. * * * Therefore we have named all the cities of the Lamanites in which they did repent, * * * and were converted."—Alma 23:13-15.

It is illogical to say that some Lamanite cities were named for the reason that certain people were not converted to the truth, and "therefore" in this case has the meaning of "as I said before," or, "to resume."

"For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beasts, neither of any manner of fowl, for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice." [Note, now, the digression:] "Now there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, Nay. But the law requireth the life of him who hath murdered; therefore, there can be nothing which is short of an infinite atonement, which will suffice for the sins of the world. Therefore it is expedient that there should be a great and last sacrifice."—Alma 34:10-13.

These last words are simply a verbatim repetition of what was said at the beginning of verse 13, and "therefore" here plainly means "as I said before."

In Alma, chap. 37:28, is parenthetical, and "therefore" standing at the head of verse 29 with the sense of "as I said before," or, "to resumee," is connected with verse 27. See also Alma 43:4 (connect with verse 3).

Other examples illustrating this peculiar use of "therefore" occur in the Book of Mormon, and the careful reader will have but little difficulty in finding a number of them.

23. *Concerning the use of "wherefore."*

This word, meaning "for which reason," differs so very little from that of "for this" or "that reason" as signified by "therefore," that we find the former sometimes used in the Bible and in the Book of Mormon to serve the same special purpose that we have just seen the ancient Jews required of their word for the latter, though "wherefore" is so employed more frequently in the Book of Mormon than "therefore" is.

A good Biblical illustration of this special meaning attached to "wherefore" is found in Deut. 19:2-7—too lengthy to quote here in full; but the second and the seventh verse in part read thus: "Thou shalt separate three cities for thee." "As I said

before," may here be substituted very appropriately for, "wherefore."

BOOK OF MORMON EXAMPLES

"And upon the plates which I made I did engraven the record of my father, and also our journeyings in the wilderness. * * * And I knew not at the time when I made them, that I should be commanded of the Lord to make these plates. Wherefore the record of my father, * * * and the more part of our proceedings in the wilderness," etc.—Nephi 19:1, 2.

What is here written between "And I knew," and "plates," inclusive, is parenthetical, and "wherefore" with the senes of "as I said before," or, "to resume," connects with verse one.

In II Nephi 25:15, "wherefore," used after a side remark, means to resume, or, standing for "as I said before," connects with chap. 10:6.

For other examples see I Nephi 13:28 (to verse 26); I Nephi 3:4 (to verse 2); I Nephi 6:5 (to verse 3); I Nephi 22:8 (to verse 6); II Nephi 2:27 (to verse 26); II Nephi 4:3 (to verse 1).

Attention to this special Hebraic use of the word for "wherefore" should be observed by readers of the Book of Mormon, for in quite a number of instances the reading is not logically connected if this word be understood in its common English signification; and in one instance, at least, the conclusion is sufficiently inconsistent to cause a smile:

"And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people in all his days. And it came to pass that he had no children even until he was exceeding old. And it came to pass that Coriantum took to wife in his old age, a young maid, and begat sons and daughters. Wherefore he lived until he was an hundred and forty and two years old."—Ether 9:23, 24.

"Wherefore" in this passage evidently means, "to resume," and connects with remarks made previously concerning the great age of this patriarch, Coriantum. Another, scarcely less illogical, is found in Jacob 1:1:

"For behold, it came to pass that fifty and five years had passed away, from the time that Lehi left Jerusalem; wherefore, Nephi gave me, Jacob, a commandment concerning the small plates upon which these things are engraven."

This commandment was not given, we are sure, for the reason that a certain number of years had passed away since Lehi left Jerusalem. "Wherefore," in this passage, has about the meaning of "as you already know," and the connection is thus made with I Nephi 19:4.

[TO BE CONCLUDED IN THE NOVEMBER ERA.]

A Righteous Woman's Recompense

BY LELLA MARLER HOGGAN

III—*The Heart of a Woman*

A purple haze hung low over the painted woodland and a soft October breeze scattered the bright foliage upon the dead grass. Now and then a lone bird's call echoed through the woods, or the chirp of a squirrel sounded near by, as he scampered over the dead leaves bearing nuts to his winter store. Ethel Barton sat on a fallen tree near the woodland brook and listened to its mellow gurgle as it flashed in the autumn sunshine and tumbled over the sticks and pebbles into the ravine near by. A little call followed by a peal of laughter reached her ears and she arose and shook herself and smoothed her brow with her fingers, as if to obliterate her thoughts. The canyon party were preparing for the home trip. She must not be seen, alone, at the ravine in reverie. "It is all right," she whispered, "I understand." Her face was pale and her hands trembled a little as she plucked a few small burs from her skirt and tucked a stray wisp of hair under her comb. She began humming a cheerful little chorus as she hurried down a half trodden path toward camp. Across the sky a flock of wild ducks circled and veered. She watched them fall into a long wavering line and fade away in the distance. Some one from camp called to her and she answered their sally with a cheerful retort as she joined them. She was glad that the day had reached its close. Although she had kept up a cheerful spirit, it had been a day of sheerest agony to her. For every turn in the canyon road and every nook in the wooded path had reminded her of another day, a day she would like to forget. Then, the woods were filled with life and fragrance and beauty. And her heart was full of hope and joy. Now, it seemed very fitting and proper that the dead leaves should rustle under her feet and the naked branches of the trees bespeak her loneliness.

The days were all the same to Ethel except when her father felt more poorly than usual. Then a wild fear seized her and she sought employment out of doors in a vain effort to get away from her own thoughts. She had gone with the canyon party at her father's request. He had noticed the sad, hunted look in her eyes and he thought the trip would cheer her up. But it had merely recalled the past more vividly to her remembrance. And when, on her return, she found her father worse, again, she chided herself for leaving him for so long a time.

He had not been entirely well all summer, and now that the autumn had come he was growing steadily worse. After the canyon party Ethel watched over him by night and by day and clung to him as a little child might cling to its mother. When her step-mother chided her for her vigilance, telling her she was wearing herself out uselessly, she always replied kindly and denied her own weariness. She was not content except in her father's presence. He was the nearest relative she had in the world now, and she feared lest he might slip away from her in the stillness of the night, if she should leave his room. As the autumn days grew brief and the trees' holiday dresses were shifted away by the soft winds, a prophetic stillness came upon the household, and a tender sympathy pervaded the very atmosphere. Mr. Barton was never left alone. He desired that someone be near him at all times and his wish was not denied. Ethel or her step-mother was always in his room. Sometimes, no word would pass between them and their patient for hours, except as he called for a drink of water or some necessary attention. But he felt assured in their presence and they loved to be near him. In the quiet evening of one golden autumn day he called Ethel to him.

"Where is your mother?" he asked.

"She has just gone across to Mrs. Green's," was Ethel's reply. "She will be back soon."

"It is all right," he said. And then, after a moment's pause, he placed his trembling, feeble hand upon her head.

"Ethel, my girl," he said, "you have been the comfort of my years. I am going to my other Ethel, now. But I am not afraid to leave you, little girl; for I know that you will be true to yourself and God. Be good to your mother. She is the only mother you have ever known and she loves you. Be true to the truth. Ethel, and God will give you the things that your heart most desires. You shall be a loving wife and an honored mother in Israel and God's hand shall be over you for good. He shall comfort you, and defend you, and keep you, and make you a power for good in Zion." His face was lighted up by a divine fire, and his eyes beamed with hope and gladness.

"I leave my blessing with you, my girl," he continued, "May it rest upon you as a benediction through the years, and give you hope in the dark hours and joy in the bright ones. I seal this blessing upon you in the name of Jesus. Amen."

His hand dropped at his side. The light faded out of his eyes. Ethel stooped and kissed his lips. They were chilled in death.

The lilacs were shedding their fragrance abroad. The birds were muttering love messages to each other from the scented hedge to the trembling tree-tops. Down the shadowy lane the

wood violets clustered in the deep grass and across the field the cowlips and meadow posies blossomed in the sunshine.

On the front porch of the old homestead Ethel Barton sat in a low rocker pensively gazing across the garden and unconsciously sniffing the odor of the apple-blossoms. In her lap lay a bit of sheer white linen and a mass of filmy lace. It was one of the wedding garments her white fingers were fashioning. From the wood violets in the lane to the chattering birds in the lilac hedge came fragrant kisses and love songs of congratulation to the little bride elect. But her heart did not bound in a glad response. She smiled sweetly and quietly and took up her needle again. There was a far away look in her eyes, and now and then a stitch had to be drawn out and taken over again.

"It is all right," she assured herself. "God understands. It is all right."

More than once the white garment was dropped in her lap as her gaze wandered away, across the garden, or down the lane. Then she would gather up her work again and close her lips firmly.

"Whatever can be the matter, this morning," she mused. "Why should I be so restless? I feel as if something were going to happen. 'What is to happen will happen,'" she smiled to herself. "So I may as well finish my work."

"Dear, dear father," she whispered. "If he could only be here, I think I should feel all right."

For long days after Mr. Barton's death, Ethel had been seriously ill of nervous exhaustion. The strain of losing him had been too much for her overwrought nerves and she had given way under the load of sorrow. The loneliness of the old home was almost unbearable to her when she began to recover. The household duties were forever crowding upon her for attention, and yet the one dearest member of the household was gone. Down in the little village cemetery was a newly spaded mound that held her tenderest affection and her brightest hopes. There was no place in the house or the yard or the garden that did not remind her of him. There was his empty chair by the window and his book and paper on the table. There in the corner stood his cane, and on the mantle lay his spectacles. Out of doors, the lack of his patient, generous care was evident everywhere. The animals missed him, greatly. And the numerous preparations for winter that were left undone bespoke his absence.

That was, indeed, a long lonely winter to Ethel and her step-mother. But they met it bravely and tried to make the home cheerful, for the children's sake.

When the warm spring days came wooing the earth back to its verdure and roses, their hearts warmed also, and the intensity of their loss was gone.

Through the long bright summer days they gradually grew into their old employments, and pleasures, and hopes again. The great chair in the corner was still empty and the mound in the cemetery was ever green and flower-laden; but their great sorrow was losing its first bitterness. They were slowly coming back to their own. Ethel had long since resumed her social duties and pleasures, and although a year and a half had passed not even the slightest token had ever reached her to express Eugene Gordon's sincerity or faithfulness. He had not so much as sent her a word of condolence at her father's death; nor a Christmas wish; nor a "God bless you," for the New Year that had now grown old and empty.

Often when Ethel Barton sat alone recalling those glorious spring days when Prof. Gordon had been near her, she would suddenly arise and walk out of doors as if to escape her thoughts.

"It is all over," she would affirm to herself. "We are treading paths that will never meet. He will never come back. Oh, Eugene Gordon, why did you ever give me this false hope, to hang over me like a pall through all the years. Why did you not say good-bye and go away. Then I could have forgotten and grown into a helpful, happy woman. But what can I do, what can I be; with your name forever on my lips in prayer, your image forever in my heart? My course is in pursuit of a phantom. I am living in a dream that can never come true. My whole young being demands life and reality and action. My ambition is hungering for applause, my heart is starving for love, my inmost being is calling out for companionship. Yet I must sit alone, and listen for a voice and a footstep that I never hear; and watch for a face I never see; and wait for a hand that never touches mine; and pray for a soul that, mayhap, has forgotten the existence of a little Western girl, whom he met, and passed, and did not see again. Oh, Eugene Gordon, if you love me you must come back to me, now, now, today, this very hour."

Sometimes, the lone call of a bird would be her answer; sometimes, her reply was the rustle of the corn; and once there was a footfall on the graveled walk: Willard Taylor had come to take her for a drive. After that there was often a foot fall on the graveled walk and the sound of wheels down the shaded lane. Sometimes Ethel's face lit up with gladness, and her heart beat a little faster when his strong arm gave her assistance or protection. Gradually she came to look to him for advice and assistance in all her best plans. Eventually, she decided that she could trust her life's work to his guardianship. Accordingly, the engagement had been announced. And now, her days were filled with plans and preparations for the great event. In the evenings, Willard called. And at night her dreams were rife with bridal gowns, and floral decorations and marriage ceremonies. Over and over

again, she would assure herself, "It is all right, God understands, it is all right."

And she felt happy and satisfied, except, when a mad unrest would come upon her. At such times she would toss her sewing aside and walk rapidly out across the meadow and try to still the wild questioning of her heart. Once she dreamed of Eugene Gordon. His dark eyes looked deep into her own and she heard him say, "I have come back to you, little woman, I have found the way." Then his hand touched hers and she awoke with a startled cry. The next day when she touched the filmy white creations she felt as if she were preparing burial clothes instead of wedding garments and she put them aside and went for a long ride with Willard. The sunshine and his earnest, sincere, tenderness made her forget her dream. Her heart went out to him in sincere affection. "He is clean, and honest, and generous, and good," she whispered to herself. "I could trust him through any trial, under any temptation."

And the next day the preparations were continued. Now, as Ethel sat speculating as to what caused her to be in such a restless, state of mind, her brother Ned called to her from the gate.

"There's the mail, sis," and he tossed a half dozen letters onto the lawn and rode on down to the barn.

Ethel gathered them up carefully and found that two of them were addressed to herself.

There was a plain white envelope addressed in a bold clear masculine hand, which she knew at a glance to be Willard's. She tore it open hastily, apprehensive of some danger.

"Dearest Ethel," it ran. "Walker has sent for me to come into town this afternoon. I leave in half an hour. Sorry I can't see you first. I shall be back Thursday. Be good. Keep cheerful, and save me a kiss.

and save me a kiss.

Faithfully yours,

"WILLARD."

The second letter was a long, lavender-scented envelope which Ethel was delighted to know come from Cecil Miller, who was attending school in the city, two counties distant. Her letter read:

"MY DEAR ETHEL: Florence Lindsay's letter has just reached me, telling of your approaching marriage. You madcap, why haven't you told me yourself, long ago? I can forgive you, though, because I realize that engaged women are not wholly responsible for their business transactions. Their thoughts are topsy-turvy; and, too, they are usually very busily engaged with laces and linens, and dress-makers, and the calls of *one certain gentleman*.

"I'm awfully glad, Ethel dear, to know you are really preparing for the great event of your life. I hope you will be as happy as you deserve, and I feel sure that you will; for Willard certainly is a noble, generous, lovely fellow.

"I can hardly wait to see you and tell you how very happy I am in your joy. I shall be home for the linen shower Tuesday, at Florence's.

"It is commencement week and you know what that means. So you will pardon this hasty note.

"Give Willard my heartiest congratulations and tell him I am wondering if he realizes what a lucky chap he is.

"With heaps of love and kisses to you, girlie,
I am,

"Sincerely and cordially yours,

"CECIL MILLER."

Ethel looked the letters over again, noting each return address.

"Not a word from Aunt Lucy, yet," she said anxiously. "I do wonder if anything can be wrong. Today is Monday, the third of June. She should have been home before this. The twelfth is my wedding day," she soliloquized. "Surely something must be wrong. I wonder if she is ill. If we do not hear from her by tomorrow, we shall have to wire her."

Aunt Lucy had been away from home for more than a month.

She had gone to visit her sister in the small town of L——, not far from Omaha, expecting to return not later than the latter part of May, in order that she might assist with the preparations for Ethel's marriage.

Again Ethel read Willard's letter.

"He is so plain, and manly, and fine," she said, as she slipped the letter into the bosom of her dress.

It was the afternoon following the linen shower that Ethel called at the dress-maker's shop and brought home her wedding gown. It was a beautiful creation of white satin. Her fingers trembled as she smoothed it out on her bed in her own little room. She touched it lovingly. "It hardly seems possible," she whispered, "My wedding gown! Just one more week and I shall be Willard Taylor's wife." Something caught in her throat and she quickly stood erect and closed her lips firmly. "I shall be true to him," she muttered, almost defiantly. And then a sudden desire came upon herself to see herself in her bridal robes. Quickly and deftly she loosened her hair and caught it up in a fluffy mass on top of her head. She robed herself in the beautiful wedding garments, even to the dainty white shoes. Then, laughing at her own pretty reflection in the little mirror, she completed the picture by gathering up a cluster of white lilacs and carelessly tucking them into her hair.

"Now, Willard Taylor's bride," she whispered, as if challenging her own heart to deny it, "now I must see you in all your beauty."

Thinking herself alone in the house she slipped quietly into

the front room, in order that she might look into the long mirror and view herself from head to toe. She smiled at the pretty picture before her.

"You will do," she breathed, happily. And then she clasped her hands and turned white to the lips and stood transfixed, unable to move or utter a sound. A figure had passed the window. A hand was pressing the bell on the front door. Then to her complete astonishment and horror she heard Ned's shrill voice call out from the dining room, "Come in!"

The door was opened softly and she stood face to face with Eugene Gordon!

"Ethel!"

"Eugene—Prof. Gordon," the white lips gasped.

For a moment there was silence. Then Prof. Gordon came a little nearer. "Little woman," said the low, sweet familiar voice. "I had come back to tell you that I had found the way and that henceforward we would tread the same path. But I am too late." He paused. His voice was full of pain. "You were right," he added, a moment later, "our paths will never meet. But I want to thank you," he said, "for all that you have been to me in the years that we have been apart. You have made me a better man. You have helped me to find God."

Again there was silence. He glanced at her gown questioningly.

"I did not know," he began. And then he added, "I reached town only half an hour ago and came directly here."

There was an awkward pause.

"God bless you," he said, hoarsely. "I know you could not be untrue to your own heart. So it is all right. It must be all right, only—I did not know."

He turned to go.

"Good-bye," was all he said.

"Good-bye," Ethel's white lips repeated.

And he was gone.

The clock struck one. It was an hour past midnight. Ethel Barton arose from her chair with a start.

"It is the only way. God has shown me the way and now I shall have to do my part. This is one of the lessons of life that we have to meet alone; and it cannot be met in a half-hearted way. Dear God, help me to be true to my conscience and to thee."

Her countenance and every move bore the stamp of determination as she began the difficult task that lay before her.

"It is late," he soliloquized, "but it must be done tonight. In the light of day, when others are near about me, my heart may falter in its righteous purposes. Yes, it must be begun tonight."

So saying she emptied a large chest of its contents. Then, lining it with white paper, she began to stow away the heaps of snowy linen and fine embroidered pieces of clothing and household articles, with which she had been employed for many weeks past. Her hands trembled a little as she touched some of the dainty white pieces. Her face was drawn and white as she carefully folded and pressed into place, the last article—her wedding gown.

She turned the key in the lock.

It was begun. The hardest part was not yet accomplished. Tomorrow night Willard Taylor would come back. She would have to tell him all that was in her heart. She would have to tell him that she could not be his wife. It would be hard to tell him. But there was no other way. She must be true to her own heart. In a few days Willard would be far away laboring as a missionary. They had planned it so. His good work would help him to forget. But what would she do? Suppose Eugene Gordon did not come again to claim her. Even if he came she was not quite sure that she could love him as she did before he went away. The future was full of foreboding. Let come what may, her course was decided. She had been to the Lord in prayer and she would abide by her answer. No circumstance would intervene to save her. She would have to meet her lesson without fear and alone.

When Willard Taylor returned Thursday evening he was greeted, not by the smiling, cheerful girl he was accustomed to meeting in the little front room at Barton's, but by a grave, white-faced woman. His little Ethel looked pale, and sad, and old.

"What has happened, Ethel?" were his first words to her, as he searched her face with his eyes.

"He has come—back," was her simple reply.

"You mean?" he questioned and paused.

"I mean that Prof. Eugene Gordon came to see me yesterday," she answered, frankly.

"And you mean to tell me, Ethel, dear, that his call has changed my cheerful, happy little sweetheart into a sad, white-faced woman? What am I to understand by this, dear? Tell me everything."

"I shall be honest with you, Willard," she said, looking straight into his face. "In all my life, I have never deceived you. and I hope I shall always be worthy of the faith and confidence you have placed in me. The whole truth is this, Willard, I have looked into my own heart and I have seen things that I did not know were there. I called at Mrs. Tracey's today and brought my wedding dress home. After I had looked it over I was seized with a foolish desire to try it on again. I stepped into the front room that I might see the gown to advantage in that long mirror. As I stood looking into the mirror some one rang the

door bell and before I could speak or leave the room Ned called 'come in' from the dining room and Prof. Gordon opened the door. You can imagine my feelings. I can't express them. Neither of us asked any questions nor made any explanations. He intimated that he had been converted to our faith, and that he had come to claim me. It was self-evident that he was too late. It was all very strange. He did not sit down. He did not so much as touch my hand. He simply looked at me, or my dress; he said a few broken sentences; and then he went away. All I remember of his saying was that he knew I could not be untrue to my own heart. Those words somehow tore the veil from before my eyes and I could see into my own heart, and I knew that I was living a lie. Whether or not my former regard for Prof. Gordon was an infatuation, I cannot say. But I do know that I can never go before the altar of God and take a vow of eternal fidelity to any man, unless that vow is an echo of my own heart. I think it is blasphemous for a woman to assume an eternal obligation wherein she betrays her own heart. If we are true to ourselves, we cannot be untrue to God or man."

"You are right," he said, in a husky voice, "not for my life's happiness would I have you perjure yourself before God or man. But I can't understand how your heart can be so full of doubts and fears when my own is so sure and so calm."

"Why, Ethel," he concluded, as if it were the end of the argument, "I have loved you since you were a child of ten."

She did not reply. She was thinking of the night when she stood in the light of the harvest moon and was thrilled by the touch of an awkward young man who had kissed her hands.

As she unconsciously compared that youth of a few years ago with the strong, fine specimen of manhood who now stood before her, she mentally admitted that he had made good, he had developed into the fullness of the ideal she had created for him in her heart. By God's help and his strength of manhood, he had finished his four years' course of study at school and he had kept clean.

At last she said, "I know you can't understand my feelings. I can scarcely understand them myself. No man has ever fulfilled my ideal of manhood more completely than you have. I could trust you in any emergency—but—well—I'm afraid I do not love you with the right sort of love."

"I understand," he said quietly. Then after a pause he remarked, abruptly, "Say, Ethel, girl, I want you to make me a promise. I shall leave in a few days, and shall, in all probability, not see you again for two years. In the meantime, other men may be near you, may try to win you. They will offer you favors and courtesies that it will be impossible for me to extend. But I love you, little girl, I've been loving you all through the years;

and I can't give you up without a struggle. I want you to make me a promise."

"Any promise I can make, honestly, I shall be glad to give," she said.

"It is this," he placed his hands gently on her shoulders and looked straight into her eyes:

"Whatever grave occasion may arise. Whatever it may cost you, promise me this, that you will be true to yourself and God."

"Yes, Willard. Whatever the occasion or the cost may be, I shall be true to myself and God."

"That is all. I am willing to leave my destiny in his hands. He will do the thing that is for your good and happiness. And now, my girl, let us find out what you are going to do."

"First, you must tell me that you forgive me. For the sake of the past, for the sake of all we have been to each other, I want you to trust me and still be my friend."

"I have nothing to forgive," he smiled. "You are simply living up to the promise you have just made—to be true to yourself. Besides, I haven't given you up, yet. You still belong to me,

"Forever mine, my love,
From June to Life's December,
Not mine, to have or hold,
But to pray for and remember."

When she did not reply, he asked, "and now, little girl, what are you going to do?"

"First, I shall go to Aunt Lucy. We received a message just before you came, saying she is very ill. As soon as she is able to travel I shall bring her home. After that, I do not know what I shall do. There is no reason why I should not remain here in my own home and take care of Aunt Lucy. Now that she is ill, she will need my help."

"It is the best thing you can do. When do you leave?"

"Tomorrow morning."

"I shall take you to the station," he said, "but I shall say my farewell, tonight. You must wire us as soon as you reach L—, as to your Aunt's condition. Is there any one going with you?"

"Ned was telling me this evening that Dr. Howard leaves for Omaha, tomorrow. So I shall have company all the way."

There was a pause.

"Well," he remarked, at last, "I believe there is nothing more to say, except good-night and good-bye."

"And God bless you," she added.

He quoted:

"May God's exceeding care enfold you,
Until his tender hand

Shall guide you safely home, at last,
To love's own land."

"Amen!" she said, reverently. "And thank you—and peace be with you."

"Good-night," he said.

"Good-night."

"Good-bye."

"Good-bye."

He stooped and kissed her.

With a great effort she controlled herself until his step died away in the soft grass.

Then she laid her head on her arms and sobbed softly.

Maybe he was going out of her life, forever!

Ethel found her step-mother very ill, indeed. And through the long days that followed she kept up untiring vigilance and unwavering faith. A prayer was always in her heart and often on her lips. Now that the test had come, she clung to her Aunt Lucy, in agony of spirit, as intensely as when she had hovered over her father's bed during his last illness.

(The closing chapters of this story are entitled, "Keeping a Pledge," and "Compensation," and will appear in the ERA for November and December.)

A War Tribulation

O dear to the hearts of the loved ones are ever
The thoughts of an absent and dutiful son,
Whom ocean and continents distantly sever
From hearts that are longing for tidings to come.

His work for the Master is our consolation
While preaching the gospel of peace to the world;
But think of our heartaches as in that far nation
We learn that the war-bolts in terror are hurled.

So sadly he felt, in a hospital yearning,
When writing the last words that reached us at home;
With cables now cut and the mails not returning,
We languish for word from the awful war zone.

May patience and faith be now giv'n us to bear it,
Assuring our hearts of his safety abroad,
For, Father, we trust thee, and firmly declare it:
Thou'lt keep him and bring him in safety, O God.

Aug. 31, 1914.

F. E. BARKER.

Editors' Table

Thanks to Writers, Workers and Patrons

This number closes the seventeenth volume of the IMPROVEMENT ERA, and the next number begins volume 18. The editors take some degree of pride in the splendid array of articles that has been provided for our readers during the year past. Many special writings of permanent value to the people have appeared and we hope that all the reading matter in the magazine has been educational as well as entertaining. The House of Worship number in June contained a very important collection of pictures of the temples and stake tabernacles of the Church, with articles on the worship of the Latter-day Saints, their temple building, music, hymns and the architecture of their church buildings. Many historical and doctrinal papers of value have appeared during the volume, written by leading writers. These with the stories and miscellaneous topics have made the magazine not only of permanent worth but of passing interest.

Volume 18, which begins with the November number, will contain as heretofore the best products of our home writers. The editors of the ERA give sincere thanks to our contributors for the efficient help and valuable suggestions given us. We solicit further contributions from them, and from all others who have a message for the people. Particularly do we thank those who aided in obtaining subscriptions for the past volume which, in point of numbers, was the largest in the history of the magazine; and to the many young men throughout the Church who devoted their time and efforts to increasing the circulation; also to the authorities of the stakes and wards who willingly gave us the support that has enabled us to present a volume of such weight and importance as the one which closes with this number. We hope our subscribers have received full value for their money, and that they will renew their subscriptions promptly, and find much in the coming volume to interest them. We feel sure they will, as our best efforts, as well as what other means we have, will be directed to that end, so that the coming volume may be up to the standard.

We shall try to keep in mind the main purpose of the publication of the ERA which is to imbue its readers with a knowledge of the gospel, aid them in all good work, and assist the officers of the organizations which it represents to perform their labors of love with greater efficiency, and interest them in all that is good, true and beautiful.

JOSEPH F. SMITH.

A Remarkable Statement

On the 22nd of June, 1894, a temple workers' excursion of the workers in the Salt Lake Temple was arranged to Brigham City, Utah, the home of President Lorenzo Snow, president of the Salt Lake Temple at that time. Nearly three carloads of people joined the excursion, and a detailed account of their three days' outing appeared in the August, 1894, number of the *Young Woman's Journal*. President Snow considered it "a sacred excursion and one that would leave behind a trail of peace and glory that would refresh and enlighten for many months thereafter." Among those who were present were President Wilford Woodruff, George Q. Cannon, Joseph F. Smith, Franklin D. Richards, Zina D. Young, Bathsheba W. Smith, Minnie J. Snow, Edward Stevenson, Margaret P. Young, Emmeline B. Wells, Lucy W. Kimball and many others. During the Sunday services a remarkable statement was made by President Wilford Woodruff, predicting calamities that were to come upon the nations of the earth:

"President Woodruff was filled with the power and influence of the Holy Ghost, on this occasion, so much so that it not only thrilled his own voice, but shook the hearts of his hearers. He began his remarks by saying:

"I should not try to speak to this congregation tonight, as I have spoken twice before today; but there are duties resting upon me that I must attend to. And I want to ask this congregation a question: When I have the vision of night opened continually before my eyes, and can see the mighty judgments that are about to be poured out upon this world, when I know these things are true, and are at the door of Jew and Gentile; while I know they are true, and while I am holding this position before God and this world, can I withhold my voice from lifting up a warning to this people, and to the nations of the earth? I may never meet with this people again; I cannot tell how that may be. But while I live and see these things continually before my eyes, I shall raise my warning voice. Now, the question I wanted to ask you is this: Over the millions of people on this earth, there hangs a cloud of darkness almost entirely upon their shoulders. Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their blessings, are the only ones who shall have their safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this

people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury. God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we'll have protection, and shall pass through the afflictions in peace and in safety. Read the scriptures and the revelations. They will tell you about all these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things, whether I do or not. I have felt oppressed with the weight of these matters, and I felt I must speak of them here. It's by the power of the gospel that we shall escape,'"

Daniel Hanmer Wells

President Daniel H. Wells, whose portrait supplies the frontispiece of the ERA, was born at Trenton, Oneida, Co., New York, on the 27th of October, 1814. He died in Salt Lake City, on the 24th of March, 1891.

His family have made a commendable practice of celebrating his birthday by a reunion of all its members annually for over forty years. They were pioneers in this observance. This year being the one hundredth anniversary of his birth, the family is making some extra efforts suitably to commemorate the occasion. Among other things that are being done in honor of their patriarchal ancestor, who gave much of his life to sacred work in the Temples, they have prepared lists of their dead kindred in such numbers that every son and daughter that can do so will have the privilege of officiating for a hundred names.

Then a genealogical and historical family pageant is being arranged in which groups of the children and grandchildren will be shown representing interesting periods and events in the family lineage back to the time of the first American ancestor, Gov. Thomas Wells, of Connecticut, 1636-1660. This period embraces ten generations of which Daniel H. Wells was the sole male representative of the seventh, in the direct line, which would have

expired in the eighth had he not embraced the gospel, so-called "Mormonism." Through his conversion and acceptance of all its principles he infused a new life in the old stock, and as a result there are now living over one hundred and fifty of his descendants with their married relations.

President Wells was a great lover of his family, and they in turn, have always loved and honored his memory.

The Latter-day Saints as a people in their various fields of endeavor also honored him as their faithful servant, counselor and friend. He was chosen by them to the following offices and positions of trust, and became distinguished in them all, for his capacity, sterling ability and fidelity. He commanded the respect and had the confidence of the people equally in his industrial, civil, military and ecclesiastical offices; and his memory is cherished among them to the present day:

Justice of the Peace and Alderman, Nauvoo, Ill., 1837-1846.

Attorney General, State of Deseret, 1849-50.

Member Utah Legislature, 1851-64; 1880, 1882.

Lieutenant-General Nauvoo Legion, 1852-1887.

Mayor, Salt Lake City, 1866-1876.

Chancellor University of Deseret, 1867-1878.

Second Counselor to President Brigham Young, 1857-1877.

Counselor of the Twelve Apostles, 1877-1891.

Superintendent of Public Works, 1848-1864.

President European Mission, 1864-65; 1884-87.

President Manti Temple, 1888-1891.

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A Day of Prayer

Peace in Europe will be the subject of the prayers of the people of the United States on Sunday, October 4, according to a proclamation of President Woodrow Wilson issued September 8, 1914, as follows:

A DAY OF PRAYER FOR THE NATION

Proclamation of the President of the United States

Whereas, great nations of the world have taken up arms against one another, and war now draws millions of men into battle whom the counsel of statesmen have not been able to save from the terrible sacrifice; and

Whereas, in this as in all things it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves

before him, confessing our weakness and our lack of any wisdom equal to these things; and

Whereas, it is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace;

Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God, that overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in his mercy and goodness showing a way where men can see none, he vouchsafe his children to heal again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that he forgive us our sins, our ignorance of his holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise."

Oliver Cowdery's Last Letter

The following letter from Elder Samuel W. Richards, enclosing one from the late Oliver Cowdery, one of the three witnesses to the Book of Mormon, appeared in the *Deseret News*, in March, 1884. This is believed to be the last letter written by Mr. Cowdery, and for that reason bears a peculiar interest. It is a plain and pointed testimony concerning the restoration of the Holy Priesthood by heavenly messengers, from one who participated in the glorious manifestations from on high:

SALT LAKE CITY,
March 21, 1884.

Editor Deseret News:

I take the liberty to hand you the accompanying communication, written by Oliver Cowdery, as a direct testimony of the facts therein set forth by myself personally, at the time indicated by the date affixed. At that time he, with his family, was spending a few days with me at my then residence in Missouri, as he was on his way to visit David Whitmer and family in Richmond, Mo., prior to his contemplated departure for Salt Lake City that coming spring, to spend the remainder of his days with, and in laboring for, the Church. As he was about to take his leave, after several days of most interesting and familiar conversation with me, he penned, with his own hand and in my pres-

ence, the testimony and statement herewith, which I deem worthy of record.

SAML. W. RICHARDS.

OLIVER COWDERY'S LETTER.

While darkness covered the earth and gross darkness the people; long after the authority to administer in holy things had been taken away, the Lord opened the heavens and sent forth his word for the salvation of Israel. In fulfilment of the sacred Scripture the everlasting Gospel was proclaimed by the mighty angel (Moroni), who, clothed with the authority of his mission, gave glory to God in the highest. This Gospel is the "stone taken from the mountain without hands." John the Baptist, holding the keys of the Aaronic Priesthood; Peter, James and John, holding the keys of the Melchizedek Priesthood, have also ministered for those who shall be heirs of salvation, and with these ministrations ordained men to the same Priesthoods. These Priesthoods, with their authority, are now, and must continue to be, in the body of the Church of Jesus Christ of Latter-day Saints. Blessed is the elder who has received the same and thrice blessed and holy is he who shall endure to the end. Accept assurances, dear brother, of the unfeigned prayer of him who, in connection with Joseph the Seer, was blessed with the above ministrations, and who earnestly and devoutly hopes to meet you in the celestial glory.

OLIVER COWDERY.

To Elder Samuel W. Richards,
January 13th, 1849.

The Language of Kings

In an issue of *Harper's Magazine* published in 1904, J. C. Thompson collected a large number of Tennyson's "Suppressed Poems," some of surprising beauty. Of the one quoted below and referring directly to America, Mr. Thompson rightly asks, "What reason can Tennyson have had for suppressing such stanzas as these?

"Gigantic daughter of the West,
We drink to thee across the flood;
We know thee most, we love thee best,
For art thou not of British blood?

"Should war's mad blast again be blown,
Permit not thou the tyrant Powers
To fight thy mother here alone;
But let thy broadsides roar with ours.

"O rise, our strong Atlantic sons,
When war against our freedom springs!
O speak to Europe through your guns,
They can be understood by kings."

Messages from the Missions

Mary Smith Ellsworth reports a conference of the elders and Saints, held in Chicago, August 8 and 9. President German E. Ellsworth, of the Northern States Mission, President Litzen Buma, of the Chicago conference, and Elder J. Alex Jex, of the office, instructed the missionaries. A public meeting was held in Rosalind chapel at two o'clock, in the evening at seven, a street meeting, and at eight o'clock a public meeting in the chapel. A splendid spirit prevailed, and there was a good attendance in each case. On Sunday morning at seven a Priesthood meeting was held in the chapel at Logan Square, at which elders spoke on subjects previously assigned. Secretary Reese spoke on "Due Respect to Authority," Charles R. Rogers on "How to Cut



ELDERS AND LADY MISSIONARIES OF THE NORTHERN STATES MISSION

TOP ROW: Alma Packer, Shelley, Idaho; Silas Owens, Paragonah, Utah; Jas. C. Rose, St. Anthony, Idaho; Theodore H. Salisbury, Provo, Utah; Chas. A. Jensen, Cardston, Canada; Chas. C. Heaton, Moccasin, Arizona; Alva J. Despain, Sandy, Utah; Uriel A. Hudson, Cardston, Canada; Roy Millet, Pleasant Grove, Utah..

SECOND ROW: Chas. A. Jones, Rupert, Idaho; Frank R. Tanner, Payson; J. Alex Jex, Spanish Fork, Utah; Chas. R. Rogers, Pima, Arizona; Emma Anderson, Provo, Utah; Archie Q. Hale, Oakley, Idaho; Irvin L. Warnock, Monroe, John H. Larson, St. George, Samuel Lapray, Trenton, Utah.

THIRD ROW: Mary Parker, West Point, Utah; Elizabeth Berg, Davenport, Iowa; Frank B. Bowers, Salt Lake City; C. W. Reese, mission secretary, Salt Lake City; President German E. Ellsworth; Lutzen Buma, conference president, Salt Lake City; Marinus Hatch, Rigby, Idaho; Lua Linton, Provo; Nora W. Cook, Vernal, Utah.

Down Expenses." J. Alex. Jex on "How to Fill Out Reports Properly," Sister Mary Parker, on "The Value of Taking a Personal Introspection from Time to Time." Theodore H. Salisbury, "How to Use and Continue to Use the Local Priesthood," Irvin L. Warnock, "Personal Cleanliness in Language, Habits and Dress;" James C. Rose, "Tracting and Re-tracting;" Frank B. Bowers, "Our Singing;" John H. Larsen, "True Comradeship Among Elders;" Nora W. Cook, "Attention in Class and Meetings;" Emma Anderson, "Good Will, Industry, Prudence and Economy." At ten o'clock a public meeting was held; at

three o'clock baptismal service at which four were baptized; and at seven-thirty a public meeting at which valuable instructions were given by President Ellsworth and several of the missionary force. There was a large attendance and a good spirit prevailed, and many strangers enjoyed the services throughout.

Elder John A. Maynes, Birmingham, England, July 14: "The most interesting reunion of the elders of the Birmingham and Nottingham conferences was held at Swithland Woods, near Leicester, Eng-

land, July 4. The elders sang, 'High on the Mountain Top a Banner is Unfurled,' and had a picture taken of the scene. The rains of the preceding two days made the foliage and flowers most beautiful and placed the roads in perfect condition for auto riding. We left the Mid-



ELDERS AND SAINTS OF THE BIRMINGHAM AND NOTTINGHAM CONFERENCES
Swithland Woods, July 4

Center, John A. Maynes, president; right, Jos. B. White, late secretary; left, Ferry J. Faux, sec'y, Birmingham conference.

land railway station at 9:30, in autos, for a fifteen-mile ride to points of interest in and about Leicester. We visited Abbey Park, with its gorgeous display, the home of Macaulay and the home of Bishop Latimer, and then through the charming country of hill and dale to Swithland Wood, where we spent the day in social reunion with plenty of good things to eat, served by the kind friends and Saints of the Leicester branch. Races, shot puts, broad, high and standing jumps, and a tug of war were events contested for by the elders of each conference. The tug of war was won by Nottingham. A most interesting game of baseball was played by chosen nines, and the score stood twelve to ten in favor of Birmingham. All present felt that it was a grand celebration of our nation's birthday. Old Glory was raised on the mountain peaks, surrounded by the elders of both conferences. Arrangements were in charge of President John A. Maynes, Elders Ferry J. Faux and Joseph F. White of Birmingham, and President E. W. Watkins, Elders W. H. Pyatt and Nelson of Nottingham.



Lady missionaries, Chicago Conference, left to right: Mary Parker, Layton; Zelda Kirkham, Lehi; Ida R. Bistline, Logan, Utah; Olive Owen, Ammon, Idaho; second row: Fern Halliday, Pleasant Grove; Mary Smith Ellsworth, Lehi; and Flora C. Myerhoffer, Salt Lake City, Utah.



James M. Adamson, Sunderland, England, May 14: "We are enjoying a reign of quietness in this part of England at present, having no violent opposition. We have made many friends since the persecutions of 1912. We occasionally hear people making remarks about the genuine manhood displayed by the elders in this locality at that time. To these elders we owe much, as they opened up the way for real missionary work. The officers of the town are friendly towards us. Elders back row, left to right: K. M. Jones, Ogden, Utah; B. O. Clegg Bench, Idaho; L. K. Sims, Salt Lake; J. C. Hancock, Ogden; W. R. Rose and V. E. Israelson, Hvrum, Utah; James C. Lindsay, Ovid, Idaho; Gerald Cazier, Nephi, Utah; middle row:

A. E. Miller, Bloomington, Idaho; R. L. Harrison, Auburn, Wyo.; **Marion Knight, Conference President, Plain City, Utah; Hyrum M. Smith, Mission President; James M. Adamson, conference secretary, Carey, Idaho; V. E. Gilbert, Winter Quarters, Utah; D. E. Roberts, Bloomington, Idaho; front row: F. C. Jensen, Huntsville, C. E. Bramwell, Ogden, Utah; L. C. Ockey, Beazer, Canada; J. E. Hope, Rexburg, Idaho.**



"In the second group: W. R. Rose, H. L. Harrison, Marion Knight, officer P. C. Gray, L. K. Sims, F. C. Jensen, James M. Adamson, all but the officer are elders laboring in Sunderland, England."



Elders of the Logan Square Branch, Chicago Conference, from left to right: H. C. Sylvester, Elsinore; J. L. Myers, Murray; L. Buma,

Salt Lake City, President; A. M. Taylor, Payson; J. A. Jex, Spanish Fork; Irvin L. Warnock, Monroe, Utah; Charles R. Rogers, Pima, Arizona.

Elder David P. Kimball, Perth, Australia: "At our conference, on May 31 last, at King's Hall, Elder William W. Taylor, the president of the mission, was present it being the first time for three years that the



mission president had been with us, since this is the most isolated conference in the Church, being a twelve-days' journey from Sydney by water. Last year we baptized seven in the Perth branch, and have had two thus far this year. Elders, left to right, back row: Lester Facer, Brigham; Wilford Bailey, Nephi; Arthur D. Hulbert, Salt Lake City; front row: Grant S. Clark, Farmington; William W. Taylor, mission president, Provo, Utah; David P. Kimball, Thatcher, Arizona."

The new county of Duchesne has been formed by proclamation of Governor William Spry, following the election which was held in Wasatch county, Utah, on the 13th day of July, 1914, for the purpose of voting on the proposition as to whether or not a new county, to be known as Duchesne, should be created from a portion of Wasatch county. The result of the election in the boundaries of the new county, was 783 votes for its creation, and 98 votes against; and the result of the vote in the remaining portion of Wasatch county was 851 votes for such a proposition, and 425 votes against it, making a total majority for the new county of 1111 votes. The creation of the county will take effect on the first Monday in January, 1915, and from and after twelve o'clock noon on that date Utah will have a new county which shall be known as Duchesne, and shall belong to the fourth judicial district of the state of Utah.

Priesthood Quorums' Table

Attendance at Weekly Priesthood Meetings.—Bulletin No. 9 from the Presiding Bishop's Office shows the following average attendance of the Priesthood, at the weekly Priesthood meetings of the Church for the three months ending June 30, 1914. The per cent is based on the total Priesthood of the stake:

		Percent Position				Percent Position	
		June 30	Mar. 31			June 30	Mar. 31
1 Liberty	27	7	34 San Luis	15	50		
2 Ogden	27	8	35 Alpine	14	29		
3 Deseret	27	43	36 Oneida	14	36		
4 Alberta	26	1	37 St. Johns	14	4		
5 Pioneer	26	12	38 Sevier	13	21		
6 Taylor	26	5	39 Emery	13	44		
7 Young	25	38	40 Jordan	13	55		
8 Cache	23	6	41 Millard	13	30		
9 Granite	23	18	42 Nebo	13	34		
10 San Juan	23	13	43 No. Sanpete	13	35		
11 Box Elder	22	2	44 So. Sanpete	13	31		
12 Carbon	22	33	45 Utah	13	46		
13 Cassia	22	15	46 Wasatch	13	28		
14 Fremont	22	17	47 Bingham	12	26		
15 No. Weber	22	11	48 Boise	12	54		
16 Maricopa	21	3	49 Hyrum	12	19		
17 Union	21	27	50 Summit	12	61		
18 Bear River	20	14	51 Teton	12	64		
19 Ensign	20	40	52 Wayne	12	32		
20 Weber	20	24	53 Star Valley	11	23		
21 Bannock	19	51	54 Woodruff	11	57		
22 Duchesne	19	60	55 Beaver	10	52		
23 Salt Lake	19	53	56 Morgan	10	49		
24 Blackfoot	18	10	57 St. George	10	45		
25 Davis	18	16	58 Rigby	9	41		
26 Juab	18	20	59 Tooele	9	56		
27 Uintah	18	65	60 Yellowstone	9	47		
28 Big Horn	17	9	61 Benson	8	22		
29 Malad	17	25	62 Panguitch	8	59		
30 Moapa	17	49	63 Parowan	8	62		
31 St. Joseph	17	37	64 Pocatello	8	63		
32 Snowflake	17	42	65 Kanab	5	58		
33 Bear Lake	15	39					

Ward Teaching.—Bulletin No. 11 issued by the Presiding Bishop's Office shows that in the following wards, in the several stakes of Zion, the teachers visited every family during the months of April, May and June, 1914:

Liberty—First, Tenth, Thirty-third, LeGrande, Emigration, Liberty; Oneida—Clifton, Fairview, Glencoe, Winder; Nebo—Eureka, Knightsville, Hunter; Ogden—Eden, Huntsville, Ogden Fourth; Bear River—East Garland, Penrose; Pioneer—Brighton, Cannon; Weber—Ogden Twelfth, Uintah; Alberta—Mt. View; Box Elder—Mantua; Fre-

mont—Sugar; Malad—Canyon Branch; Maricopa—Papago; Panguitch—Kingston; St. Joseph—Lebanon; Utah—Lake View; Woodruff—Cumberland; Yellowstone—Twin Groves; Young—Redmesa.

A Hint to Ward Teachers.—The following letter and circular has been mailed to all the Stake Presidents and Bishops of the Church:

Dear Brother:—In many of our stakes the ward teachers' work is so organized that each month the teachers carry a special message to the people, emphasizing the work of one or more auxiliary organizations. In the early part of October the Y. M. and Y. L. M. I. A. will begin their class work. We solicit your co-operation in behalf of our organizations and ask that the ward teachers, during September or October, encourage the members of your ward to attend our associations.

We are taking the liberty of enclosing a number of reasons why the young people should attend our organizations. Hoping that these may assist you in presenting this subject to your ward teachers, and aid them, in turn, in presenting our work to the people of your ward, we remain,

Yours faithfully,

HEBER J. GRANT,

For the General Board Y. M. M. I. A.

TEN REASONS WHY YOUNG MEN AND YOUNG WOMEN SHOULD ATTEND THE M. I. A.

1. It places the boy and the girl in companionship with the best element in the community.
2. It gives unusual social advantages, and provides wholesome recreation under proper leadership.
3. It affords them an opportunity to express themselves before the public, which in itself is a valuable training for the duties of life.
4. It enables them to discover their possibilities and to render actual service to others.
5. It satisfies every condition and want usually supplied by social societies, literary organizations and private clubs; and it teaches young men and young women proper conduct at dances and socials.
6. It develops the young man and boy in athletics and scoutcraft, and teaches the girl the essentials of home-making.
7. It affords them training in music, public speaking and story-telling, and helps them to find their life's work.
8. It gives them something good to do; it keeps alive in them the ideals of their noble ancestors, and holds them in harmony with the spirit of the gospel.
9. It offers opportunity for the study of social and industrial questions of the day from a "Mormon" point of view and under the influence of the spirit of the gospel.
10. It gives them pride to know that they are members of an organization of seventy thousand active young people working for the social, intellectual and spiritual advancement of its membership.

Gospel Themes.—Questions and suggestions for teachers and students, by Elder David O. McKay:

PART IV—THE GOSPEL DISPENSATIONS (CONCLUDED)

Lesson 29—Chapter VIII. Dawn of the Last Dispensation—The Restoration (Concluded)

1. Explain the significance of the Lord's statement—"I am your advocate with the Father."

2. Study and explain in detail, so far as you can, the keys delivered by the following: (a) Moses. (b) Elias. (c) Elijah.
3. What is the "Gospel of Abraham?"
4. Who was Elias? Elijah?
5. Give the substance of the revelation to the Prophet Joseph concerning salvation for the dead.
6. Why may this dispensation be appropriately called the "Spiritual harvest time of all the Ages?"

PART V.—DISPENSATION AND GATHERING OF ISRAEL

Lesson 30—Chapter I—A Chosen People

1. What is the meaning of "Israel?"
2. Relate the circumstances under which Jacob received this name. See Genesis 32-35.
3. To what race of people was this name applied?
4. Locate the river Tigris and Euphrates.
5. Why was Abram called a "Hebrew?"
6. Where was Mesopotamia? Chaldea? Canaan? (Locate these places in relation to modern geography).
7. Wherein is the secret of Abraham's blessing?
8. What merit has his posterity for these blessings?
9. Upon what principle are all blessings predicated?
10. Explain the secret of Abraham's leadership.

Lesson 31—Chapter I—A Chosen People (Continued)

1. What is meant by "original excellence" as applied to intelligences?
2. With the idea of pre-existence in mind, read, in addition to passages given; Wordsworth's, "Ode to Intimations of Immortality."
3. Why do you think it probable that princes, priests, and kings have sprung from Israel?
4. Explain the significance of Solomon's saying, "I have seen servants upon horses, and princes walking as servants upon the earth."
5. Summarize your reasons for believing that Israel was fore-ordained to his mission.

Lesson 32—Chapter II—Israel's Mission.

1. Show that Christ fulfilled all promises to Abraham.
2. What was the Savior's lineage?
3. Why did the Savior say to his disciples, "Ye are the salt of the earth?"
4. Who are the 144,000 spoken of by John? (Rev. 14:1)
5. What is their mission?
6. Explain the comparisons used in the last paragraph on page 150.
7. Show the overruling hand of Providence in the destiny of the Israelitish nation.
8. What compensation can you point out in the seemingly calamitous dispersing of Israel?
9. In this connection consider the following, and comment upon it: "There is wisdom in the saying of Feltham, that the whole creation is kept in order by discord, and that vicissitude maintains the world.—Many evils bring many blessings—Manna drops in the wilderness. Corn grows in Canaan."

Mutual Work

For Mutual Workers in October

Three items should have first attention. Meet with your associates, discuss and assign them:

MEMBERSHIP: The membership committee should be at work early and late. We must have the young men started, and started right. See Y. M. M. I. A. Hand Book, pp. 15-21 and the reasons in this number why young people should attend M. I. A.

CLASS STUDY AND MANUALS: Get the class leaders busy. Have plenty of manuals on hand. See that the membership are provided and that the study is promptly begun. Give the instructions in the Hand Book, pp. 21-25, careful consideration. Pay special attention to how to organize and conduct Junior classes. Have the Vocation Counselor become a leading spirit in the Senior class.

THE CANVASS FOR THE ERA: A number of stakes have already finished the canvass, but where it is not finished, get right after your 5%, and have done with it for the season. It's easy if you do it earnestly, and right. The Hand Book page 64 tells all about it. "Up and Doing" is the motto; success follows.

Work for Vocation Supervisors

(The following letter has been sent to the Vocation Supervisors by the Committee on Vocations):

DEAR BROTHER: The present season offers unusual opportunities for carrying on the work of vocations and industries, and we should take every advantage of these favorable circumstances. The Senior Manual is devoted entirely to the subject of vocations, and the lessons will be studied by thousands of young men throughout the Church, and by hundreds of parents who are anxious to help their sons choose their life's work intelligently. All this will create a public interest in the subject that we have not before experienced.

Are you and the vocational counselors of the wards of your stake prepared to take advantage of these favorable opportunities? The most important thing at present is a complete organization in every ward. If your organization is not complete, we urge that it be made so at once, and that the work be taken up in earnest at the very beginning of the season.

Encourage the vocational counselors to read again all the literature that has been published on vocational work. We call your attention to the articles in the ERA which were enumerated in a previous communication. These have now been supplemented by a section

in the Hand Book. This article in the Hand Book is to be thoroughly mastered, and will serve as a constant guide. Besides these articles, have the vocational counselors re-read all the communications that the Vocations and Industries Committee of the General Board sent out last season? If these are not now accessible, advise us how many additional copies you need, and we shall be glad to send them.

The ward is to be re-canvassed and every boy between the ages of 12 and 20 years visited personally. Indeed, this is a necessary part of our work every year. In these visits the vocational counselor may note the progress that has been made by the boys who have expressed their choice of a vocation, and again urge upon the boys who have not made a selection, the necessity of their giving the matter serious consideration. Each year will bring a new group of boys under our influence, in whose welfare the vocational counselor should show a great interest.

This year especially the vocational counselor is to co-operate with the Senior class. If circumstances make it possible, he may be the class leader or assistant class leader, but in any event he should be a regular attendant and participate actively in the discussions.

In all his work he should be in harmony with the Bishop of the ward, and co-operate with the parents, public school teachers, and any others who are taking a direct interest in the welfare of the boys.

In conclusion: The first thing for you to do, as Stake Vocational Supervisor, is to see that the organization in your stake is complete, and send a list of the vocational counselors, to the Vocations' Committee of the General Board not later than October 1; Second, Instruct the vocational counselors to re-read the literature published by the vocation's committee, and if all are not supplied with the communications sent out last season, you should make application for the number of letters you need; Third, Have the vocational counselors make a new canvass among the boys of the wards. This canvass should be finished by November 1, and a list of boys sent to you with a statement of their choice and the progress that has been made by those who expressed a choice last season; Fourth, These lists are to be compiled into a stake report, and forwarded to the Vocations and Industries Committee of the General Board not later than November 15. Fifth, Have all the vocational counselors enroll in the Senior class, and participate actively as class leaders or members in the season's work.

With best wishes for your success, and assuring you of our co-operation in your work, we remain,

Your brethren in the gospel,
COMMITTEE ON VOCATIONS AND INDUSTRIES.

Questions for M. I. A. Officers

M. I. A. workers should read these questions carefully, as many pointers will be found in them as to work required of stake and ward officers:

1. How many of your officers are provided with the Y. M. M. I. A. Hand Book?
2. Name the wards of your stake in which the Y. M. M. I. A. is not completely organized.
 - a. Give name of vacant offices.

- b. What changes have been made during the month?
 - c. What is your enrollment in your senior classes?
 - d. What in your junior?
3. What is the most successful method you have adopted to increase your membership?
 - a. Name the ward with the largest percent of Church population enrolled.Ward.....%
4. Name the associations in your stake in which the senior and junior classes are not thoroughly organized. State reasons.
5. How many in your stake have promised to attend the schools for leadership?
6. Who is your vocation supervisor?
 - a. What has your vocations and industries organization done?
7. Who has charge of the Athletics and Scout work in your stake?
 - a. Name the wards in which you have no Scout patrol.
8. Name the wards in which this year's reading course has not been installed.
 - a. State reasons.
 - b. Name the stake reading course supervisor.
9. What methods have you adopted for promoting the special contest activities, including the short drama?
 - a. Will your plan call for the promotion of the work throughout the season?
 - b. What arrangements have you made for debating?
10. Name your social committee organized as per Y. M. M. I. A. Hand Book.
11. Send us a sample copy of one of your preliminary programs, also of your open night and monthly joint meetings.
12. Are you receiving, auditing and compiling monthly reports from your ward associations as per requirements in the roll books?
13. Have you divided your work and its responsibilities among your assistants as per Hand Book, Ward Work, page 13?
14. Do you have regular stake and ward officers meetings, with special order of business?
15. Give number of ERA subscriptions so far obtained and the amount of General Fund collected.
 - a. How many stake and ward officers subscribe for the ERA?
16. Name the difficulties you have encountered in any department of your work, so that we may help you.

Music for the M. I. A.

Officers are reminded that the following selections have been made for the M. I. A. musical contests for 1914-15. The music is on hand and may be obtained from the Daynes Beebe Music Company, Salt Lake City, Utah, and from music dealers generally. When ordering lots it will be necessary to send one cent postage for each three copies ordered. The prices are given for the convenience of those who order:

[MIXED DOUBLE QUARTET, OPEN TO ALL MEMBERS OF THE ASSOCIATION

Male Quartet, "One Sweetly Solemn Thought" (Key of C)—Parks.
Price 15c. To be sung unaccompanied.

Ladies' Quartet, "Lullaby" (Key of G)—C. B. Hawley. Price 10c.
To be sung unaccompanied.

Mixed Double Quartet, "Lead, Kindly Light" (Key of E Flat)—Dudley Buck. Price 10c. To be sung with organ or piano accompaniment.

JUNIOR GIRLS' CHORUS

Six or nine members. "Distant Bells" (Key of G)—three part song by A. G. McKenzie. Price 10c. To be sung with organ or piano accompaniment.

JUNIOR BOYS' CHORUS

Six or nine members. "Scout Boys' Chorus"—Evan Stephens. Three parts; 1st and 2nd parts for unchanged voices and third part for changed voices. Price 15c—\$1.00 per dozen.

See August ERA, p. 957.



The Senior Young Men's Mutual Improvement Association Basketball team, of the Seventh Ward, Ogden, champions of the Ogden stake for 1914. This team played seven games, losing only one. Names, left to right, top row: W. Moore, coach; H. De Lamater, center; F. C. Moore, manager; center row: W. Foster, right forward; J. Ferguson, mascot; E. Blakington, right guard; bottom row: Charles Tribe, left guard; W. W. Barker, left forward and captain.

Good Progress in Utah

The following appeared in "Scouting," published by the central organization of the Boy Scouts of America, New York, August 15, 1914:

"Movement in Utah Has Been Well Received and is Rapidly Spreading

"Boy Scout work has been taken up with a great deal of thoroughness by the 'Mormon' Church, and under Scout Commissioner John H. Taylor the enrollment has been very high. The Y. M. M. I. A., the 'Mormon' organization, which corresponds to the Y. M. C. A., published in their hand-book an exhaustive account of the Scout work. The affiliation was made with National Headquarters in 1913, and since then Scout fees and registrations have been coming in steadily. The special organization calls for Ward and Stake officers, while the usual arrangements of troop committees is also enforced.

"Examples of what these Scouts have done was seen recently at the three days' convention at Salt Lake City. A member of the Scout committee spoke on the ethics of Scout work, while seventy-five Scouts repeated in concert the Scout Oath and Laws. The Scouts also carried through the color raising, while the chorus sang the 'Star-Spangled Banner.' A number of the active Scoutmasters who were present took up the discussion of the movement with other representatives in order to spread the work."



DOUBLE MIXED QUARTETTE, FREMONT STAKE, SUGAR CITY, IDAHO

This quartet sang at the June contest at the M. I. A. conference. Names, left to right, front row: Christian Schwendiman, tenor; Mary Ricks, accompanist; Myrtle West, alto; D. W. Grover, bass; Gail Gaddie, alto; back row: George D. Kirby, bass; Beatrice Thomas, soprano; John I. Dean, tenor; Agnes West, soprano; Francis Findlay, director.

Passing Events

The first vessel from the Pacific coast ports by way of the Panama Canal arrived in New York harbor on September 5. It was the steamship "Nebraskan." The mayor of New York escorted her captain to the city hall where a letter, sent by the vessel from the mayor of San Francisco to the mayor of New York, was read.

The European War.—After the battle of Liege the Germans continued their advance towards the interior of Belgium, and the invasion according to reports was one continuous victorious German advance. On the 19th of August the Germans reached Louvain, a city fifteen miles east by north of Brussels. This city has a population of over forty thousand inhabitants, and possesses a university, formerly of European reputation, and still attended by hundreds of students. The Church of St. Peter, built at the end of the 14th century, and rich in works of art, is one of its notable buildings; also its Hotel de Villie which is one of the richest and most beautiful Gothic buildings in the world. It is said that owing to the inhabitants showing their resentment at the occupation of their city by shooting at the Germans, the Germans burned and destroyed the city including the church and its works of art. The German column swept from Louvain through the country, past Brussels, which was left undefended, then turned south to meet the Allies at Mons and Charleroi. Raiding parties of Uhlans occupied Ghent, Bruges and Ostend, but encountered no Belgian troops. A war tribute of forty million dollars is said to have been levied on Brussels by Germany, and ten millions on Liege. The Allies were encountered from Mons to Namur and the Luxemburg frontier. The Allies continued to withdraw until the Germans, in early September, were practically within fifty miles of Paris. On the 25th of August the Germans captured five Namur forts, and on this date the French abandoned the Alsace campaign. The following day, the French ministry resigned, and a coalition cabinet was formed on war lines. The next day the Germans captured Longwy and all the Namur forts. On the 28th the British were defeated at Maubeuge, and landed marines at Ostend. On this same day the Germans burned and sacked the city of Louvain. The Germans continued their uninterrupted advance through Northern France, pushing the allied French, English and Belgian armies back toward Paris, though at a tremendous loss of lives, but unable still to penetrate the



THE EMPEROR AND EMPRESS OF GERMANY AS THEY APPEARED ON PHOTOGRAPHS SOLD IN BERLIN, IN 1892

line of the Allies. Their losses in dead and wounded officially given from Berlin fixed the dead and wounded in the war at over thirty-seven thousand, though the Allies contend that it is much larger. No official figures have been given as to the number of dead and wounded among the Allies. On the night of August 24th the Germans bombarded Antwerp from a Zeppelin. Ten non-combatants, most of them women and children, were killed by the bombs said to have been aimed at the royal palace, and more than seven hundred houses were damaged. While these things were going on, on the west, Russia invaded Prussia and the Austrian border on the east. A definite and full account of the battles and what has been transpiring on the battle fields, both on the east and on the west, has not fully been made public owing to the strict censorship of reports from the fields of conflict. The nations seem to have learned the lesson of secrecy from the Russo-Japanese war in which the Japanese made nothing public except such matter as the war chiefs decided should be stated.

The chronology of the war from our last statement is as follows:

August 18—Germans advance on Brussels. The Russian mobilization is completed. Austria suffers serious defeat on the Servian line.

August 19—Germans reach Louvain, and battles rage from Namur and Diest.

August 20—German cavalry occupy Brussels and the Belgians retire toward Antwerp. The French re-capture Mulhausen.

August 21—Ghent is occupied by German cavalry and the Allies reported victory at Tirlemont. Namur was largely invested by Germans who levied a tribute of forty millions on the city of Brussels and ten millions on the city of Liege. Antwerp, in the meantime, prepared for a siege.

August 22—From Charleroi to Namur battles raged between the Allies and the Germans. The Servians were defeated by the Austrians on the banks of the Drina.

August 23—Japan declared war against Germany. From Mons to the Luxemburg frontier the armies of the British and French extend.

August 24—The German left wing entered France, captured Lunéville. The Japanese blockaded Tsing Tao. Austria abandons the Servian campaign, and the Russians occupy eastern Prussia.

August 25—Five Namur forts are captured by Germans and the



THE EMPEROR OF GERMANY AS HE
APPEARS TODAY

French abandon the Alsace campaign. Austria declares war on Japan. Antwerp is bombarded by Zeppelin bombs.

August 26—The French ministry resigned and a new coalition cabinet was formed on war lines.

August 27—Longwy is captured by the German army led by the crown prince. "Kaiser Wilhelm der Grosse" is sunk off the coast of west Africa by the British cruiser "High Flyer." All the Namur forts were captured.

August 28—Two torpedo boat destroyers and a German cruiser were sunk by the British fleet off Helgoland. On this date the Germans burned and sacked the city of Louvain. British marines were landed at Ostend.

August 29—Paris prepared for a siege.

August 30—The right wing of the Germans continued its advance, and a German aeroplane flies over Paris. France calls out the 1914 reserves.

August 31—The Allies fall back before the German advance and the Germans report the capture of thirty thousand Russians. Another aeroplane flies over Paris.

September 1—The British lose the battle of Compiègne. The name of St. Petersburg, the capital of Russia, was changed to Petrograd.

September 2—The French government was removed from Paris to Bordeaux.

September 3—The Austrian army is reported to have been overwhelmingly defeated by the Russians in Galicia. Lille was occupied by the Germans.

September 4—The German right wing passes by Paris to the Marne river, on the east, and Paris is surprised, great preparations having been made for a siege. The Austrians meet reverses in Russian Poland.

September 5—The Allies agree not to make peace separately or without the consent of all. General von Buelow captures Rheims.

September 7—The British cruiser "Pathfinder" is blown up by a mine in the North Sea. The Russian government announces the annexation of Galicia. The Germans continue to retire.

Sept. 8—The five-day battle of the Marne begins, ending in complete victory for the French and English.

On the 12th to the 21st of September the battle of the Aisne continued, the most desperate and deadliest battle of the war, and up to that date with no seeming direct advantage to either side. This battle may be called the third of the campaign in France; the Germans having retired and sought a strong position where they could take precautions against every emergency. This battle of the Aisne is considered of more vital importance than those of Liege, Namur and the Marne, and is proceeding on a line extending from the region of Novon, on the river Oise, northwest of Paris, and the river Meuse, northwest of Verdun. The frontier is shorter than in the case of the battle of the Marne, hence will result in a more fiercely contested conflict. The Germans have fortified themselves on the mountains north of the river Aisne, through the plains of the Champagne and in the Argonne mountains through which the Meuse flows. The German force is placed at 1,100,000 men and the Allies at 1,500,000. President Woodrow Wilson announced on the 18th that he saw little prospect of peace in Europe in the unofficial exchanges conducted by American ambassadors with Germany, Great Britain, France and Russia.

The situation in Mexico, notwithstanding many rumors to the contrary, seems to have settled down since the entrance of General Carranza into Mexico City on the 20th of August. Conditions were in such shape on the 15th of September, that President Woodrow

Wilson felt secure in ordering an evacuation of Vera Cruz. Since the 21st day of April last, Vera Cruz, the principal seaport of Mexico, has been occupied by American soldiers and marines, under General Funston. Americans will embark for home as soon as transports can be supplied, and the war fleet, except a few light draft vessels, will be withdrawn. On the 16th of September, October 10th was set by General Funston as the date for the withdrawal of the American forces from Vera Cruz. The chief consideration in recommending a date so far following the order of evacuation, it was believed, was a desire to give the thousands of Mexican refugees an opportunity to leave the country. There are about 500 priests, 200 nuns, and a dozen generals of the old Huerta army, as well as scores of lower rank, who have sought safety within the American lines. Whether or not the present provisional government will be able to control the country and keep order is a matter for the future to decide. Today there is practical peace in Mexico. Huerta has been forced to exile. Carranza stands at the head of the country, and the constitutional forces are now in power. The policy of President Wilson's "watchful waiting," of which it had become the fashion to speak jeeringly, has been vindicated. Should another revolution come, it will not be an unusual thing, for the problems in Mexico are grievous and vexed, and the birth of a popular government never comes in a hurry but is generally protracted and severe. In the meantime, it becomes the duty of the United States, notwithstanding the withdrawal of its forces from Vera Cruz, to look upon Mexico and her people with friendliness, and to persist that constitutional government and popular rule shall be instituted.

Japan declared war against Germany, August 23, and there was some apprehension in the United States that this country might be drawn into the war on account of this declaration. Kiauchau, China, a German fortress in the East, will be the object of Japanese attack. It was feared here that Japan had motives of conquest against China. This fear, however, was dissipated by the message from Count Okuma, the premier of Japan, to the American people, which was cabled to the *New York Independent*, and appeared in that weekly on August 31. The message from Okuma reads as follows:

"I gladly seize the opportunity to send, through the medium of *The Independent*, a message to the people of the United States, who have always been helpful and loyal friends to Japan.

"It is my desire to convince your people of the sincerity of my government and of my people in all their utterances and assurances connected with the present regrettable situation in Europe and the Far East.

"Every sense of loyalty and honor oblige Japan to co-operate with Great Britain to clear from these waters the enemies who in the past, the present, and the future menace her interests, her trade, her shipping and her people's lives.

"This Far Eastern situation is not of our seeking.

"It was ever my desire to maintain peace as will be amply proved; as president of the Peace Society of Japan I have consistently so endeavored.

"I have read with admiration the lofty message of President Wilson to his people on the subject of neutrality.

"We, of Japan, are appreciative of the spirit and motives that prompted the head of your great nation, and we feel confident that his message will meet with a national response,

"As Premier of Japan, I have stated and I now again state to the people of America and of the world that Japan has no ulterior motive, no desire to secure more territory, no thought of depriving China or any other peoples of anything which they now possess.

"My government and my people have given their word and their

pledge, which will be as honorably kept as Japan always keeps promises."

TOKIO, August 24, 1914.

Pope Benedict XV was named successor to the late Pope Pius X, by the College of Cardinals who first met in the Sistine Chapel, August 31. On the fourth day of September they elected Cardinal della Chiesa, Archbishop of Bologna, to succeed Pope Pius X. The newly-elected pope took the name of Benedict XV. He was elected September 4, 1914, and crowned two days later. The conclave, of the College of Cardinals who elected him was one of the shortest in the history of the church. As the last words of Pope Pius X relate to the war, so the new pope, on mounting the throne of St. Peter, September 5, referred to the grave responsibility on his shoulders, "When almost all the nations of Europe are stained with blood, and when the wounds inflicted upon humanity are also inflicted upon the church." There were fifty-seven cardinals present who conducted the conclave and made the election. A vote of two-thirds is necessary for a choice. When asked what name he had chosen, the new pope replied, "Benedict XV." Pope Pius X was of a peasant origin, but the new pope comes like Pope Leo XIII from the Italian nobility. He is the son of the Marchese della Chiesa, and was born at Pegli, near Genoa, November 21, 1854. He was created cardinal only last May, having acted as bishop of Bologna since 1907. He was ordained to the Priesthood in 1878, was made secretary, shortly after his ordination, to Cardinal Rampolla, and was associated with him for many years. Some have expressed the belief that the new pope, therefore, will be inclined to follow the policies which Cardinal Rampolla, as Secretary of State under Pope Leo XIII, was carrying out.



POPE BENEDICT XV

The Great War. it is feared from the agreement of the allied nations, made on the 5th of September, 1914, will not be quickly ended. The agreement places the allied nations on a firm stand and fixes matters so that no one nation can conclude terms of peace without the consent of the others. The text follows:

"The undersigned, duly authorized thereto by their respective governments, hereby declare as follows:

"The British, French and Russian governments mutually engage not to conclude peace separately during the present war. The three governments agree that when the terms of peace come to be discussed no one of the allies will demand conditions of peace without the previous agreement of each of the other allies.

"In faith whereof the undersigned have signed this declaration and have affixed thereto their seals.

"Done at London in triplicate, this fifth day of September, 1914.
(Signed)

"E. Grey,

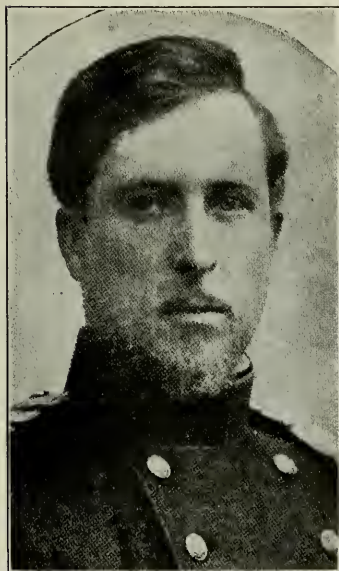
"British Secretary for Foreign Affairs.

"Paul Cambon,

"French Ambassador to Great Britain.

"Benckendorff,

"Russian Ambassador to Great Britain."



King Albert of Belgium.—When Germany demanded of Belgium permission to invade France through Belgian territory, Belgium refused, and mobilized her army, of which King Albert took persona' command. He has an army of 42,000 on a peace footing and 220,000 on a war footing. Germany declared war on Belgium August 4, and fighting occurred on that day on Belgian soil. At Liege 45,000 Germans engaged 40,000 Belgians. The violation of Belgium's neutrality precipitated Great Britain's declaration of war against Germany on August 4.



Crown Prince Alexander of Serbia.

—He is the practical ruler of his country, as King Peter has all but formally abdicated. Serbia, whose troubles with Austria were the immediate cause of all Europe being plunged into war, has been fighting sturdily against the Austrians, and was reported to have occupied Semlin, across the river from Belgrade, Sept. 11. Semlin is an important town of Austro-Hungary in Slavonia. It was from Semlin that the Austrians began fighting on July 29, against the Servians. That morning the Servians blew up the bridge connecting Semlin with Belgrade. The transfer of the war to the larger field of western Europe has overshadowed Serbia for the time, but the Balkan states may yet be generally involved in the great struggle, especially if Turkey goes to war.

The Utah Republican nominees for Senator and Representatives were named September 1, 1914 by a state convention held in Salt Lake City. Senator Reed Smoot was nominated for the Senate to succeed himself; and Hon. Joseph Howell was also renominated as Congressman from the First District to succeed himself. E. O. Leatherwood was chosen to take the place of Jacob Johnson now serving as Congressman of the Second District. W. M. McCarty was named for Supreme Court Judge, and A. C. Matheson, for State Superintendent of Public Instruction.

The following eulogy of the services of Senator Smoot in the United States Senate appeared in *Leslie's Illustrated Newspaper*, August 20, 1914:

"Deserving! Business men of this country have recently awakened to the value of having fit and capable representatives on the floor of Congress. It is a pleasure to know that they are standing so earnestly behind Senator Smoot of Utah, now a candidate for re-election. His associate, Senator Weeks of Massachusetts, says truly that Senator Smoot's constituents generally speaking 'can hardly appreciate his value as a legislator. He is entirely familiar with the rules of the Senate, attends the sessions with perhaps more regularity than any other member, and has an unusual familiarity with all kinds of legislation.' We know of no stronger defender of the protective tariff with all its benefits to the farmers, the workingmen, and business men, than Senator Smoot. Few members of the Senate have had a wider and deeper grasp of economic questions than he, and none has been more attentive to his Senatorial duties or exhibited a fairer disposition to treat all questions not so much from the standpoint of partisanship as from that of the common welfare of all the people. Utah has never been represented in the Senate by an abler, more conscientious or more industrious man than Reed Smoot. His fellow members all bear testimony to this fact. His record proves it. He honors his state and it will return him to his seat by a decisive majority."

The movement for world-wide peace, now being formed in the United States, is supported by the Los Angeles "Examiner" which newspaper requested President Joseph F. Smith to express himself upon the movement. To this request President Smith dictated a reply which was printed in the "Deseret News" of September 15 and wired to the "Examiner" as follows:

Salt Lake City, September 15th, 1914.

"Examiner," Los Angeles, California.

Answering your telegram: Any practical movement for the establishment of peace, local or universal, likely to effect the purpose in view, has the moral support of the Church of Jesus Christ of Latter-day Saints. The choice of representatives to present the matter of world-wide peace to the nations of Europe, just now, would depend upon serious considerations, personal and otherwise. Also the right of nations as well as individuals to protect and defend themselves against unlawful and unjust assaults, even to the extent of taking up arms, must not be denied. War is to be deplored and steps to prevent it or avert its consequences should be promoted and encouraged, within the bounds of justice and mercy and self-protection. A world-wide peace enterprise is worthy the attention and aid of every religious institution, if it acts as well as theorizes, and recognizes human and national rights.

JOSEPH F. SMITH,
President, Church of Jesus Christ of Latter-day Saints

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John A. Young, Houston, Texas, writes: "The ERA is always a welcome visitor in our field. The contents are enjoyed by all. To get the ERA is like meeting a friend from home." Subscribe now for Vol. 18, beginning with the November number.

The September number of the IMPROVEMENT ERA is just out and contains such an amount of information on many subjects that is worth the whole year's subscription. There is not a subject treated upon but what is interesting reading.—*Tooele Transcript*.

Clyde L. Hansen, secretary of the Leeds Conference, Bradford, England, writes: "We greatly appreciate the ERA. The elders look forward to its coming as it is always full of new ideas and imparts real live enthusiasm to those who read it. It is read among our members who are always glad to get hold of it after we have read it ourselves."

Improvement Era, October, 1914

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TABLE OF CONTENTS

Portrait of Daniel H. Wells.....	Frontispiece
Daniel Hanmer Wells.....	Prest. Joseph F. Smith..... 1095
"Mormonism" and the Modern Man.....	Levi Edgar Young..... 1097
Parable of the Treasure Vault.....	Dr. James E. Talmage..... 1108
Idaho, A Poem..... 1109
Indian Dialect and History.....	Dimick B. Huntington..... 1110
A New National Danger.....	Dr. Joseph M. Tanner..... 1120
The Weavers. A Poem.....	Maud Baggarley..... 1121
The New Subject of Agricultural Engineering.....	Franklin S. Harris..... 1122
My Debt.....	Clifford Wilson..... 1126
Elders of North Carolina Conference..... 1129
Fatal Objections to the Evolution Hypothesis.....	Robert C. Webb..... 1130
Boy's Half Acre of Potatoes..... 1138
Symbolism—The Larger Issues of Life.....	W. S. Langton..... 1139
Hebrew Idioms and Analogies in the Book of Mormon—VIII.....	Thomas W. Brookbank... 1147
A Righteous Woman's Recompense, A Story—III.....	Lella Marler Hoggan..... 1152
Editors' Table—Thanks to Writers, Workers and Patrons.....	Prest. Joseph F. Smith.... 1163
A Remarkable Statement—Daniel Hanmer Wells—A Day of Prayer—Oliver Cowdery's Last Letter—The Language of Kings..... 1164
Messages from the Missions..... 1169
Priesthood Quorums' Table..... 1174
Mutual Work..... 1177
Passing Events..... 1182

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